

OUR CHILDREN

FORMERLY
WORDS OF WELCOME.



ON WHICH LIST ARE YOU ?

YEARs ago the *Lusitania*, a great steamship belonging to the Cunard Company, was sailing along, off the southern coast of Ireland, but far out to sea. The voyage from America was drawing to its close and everybody was glad. Suddenly there was a terrible crash ! A torpedo from a German submarine had struck her in the middle.

Then followed terrible scenes. Every effort was made to save as many as possible, but in spite of all that was done hundreds and hundreds found a watery grave. All this happened in the early part of the Great War, before most of our young readers were born.

The next day the street in front of the offices of the Cunard Company was blocked by a huge crowd. Many were there just out of curiosity, but most of them had their hearts filled not with curiosity but anxiety. The Company was posting up in their windows lists of names. There were two lists, and only two. Every few minutes a clerk would come and withdraw one or other of the lists and after adding a name or two put it back in the window.

One list was headed, **KNOWN TO BE SAVED**, and the other, **KNOWN TO BE LOST**. At first the lists were small, for there were many hundreds whose fate was unknown. No one as yet knew whether they were saved or lost. Bit by bit, however, news arrived, until at last the name of every one of the passengers and crew could be posted under one or other of the two headings. There was no middle list, for there were no people who were neither saved nor lost !

Oh ! what crowds of *anxious enquirers* there were that day. It was a never-to-be-forgotten sight. What tears and sobs as a fresh name was posted up as lost. What gladness and joy as another appeared amongst the saved. Slowly,

slowly, the crowd of anxious enquirers dwindled away. Their anxiety was over. In some cases it had given place to the sad certainty that they would never see their loved one again, and in other cases to the happiness of looking forward to a speedy reunion.

How many of you, boys and girls, are anxious to be saved ? Saved from your sins and from the judgment your sins deserve, we mean. We hope that some of you are. We are sure that many of you have parents and friends who are anxious to know that you are saved. If heaven had big windows and a recording angel were posting up names as **SAVED** and **LOST**, finally and for ever, where would yours appear ?

Not under **LOST** as yet, for your last chance of mercy is not yet over. But would it appear under **SAVED** ? Those parents and friends of yours are sending up many prayers, and watching ever so eagerly for your name to appear among the saved, and perhaps it is not there yet. No doubt you quite intend that it shall be there some day.

But suppose you rushed into the street without thinking and were cut down by a passing car. You would be instantly launched into eternity, and unsaved. Your name would after all be posted among the lost. How dreadful !

Why not become an anxious enquirer yourself ? An enquirer for the way of salvation. "Those that seek Me early shall find Me," is what God says. You must seek Him through the Lord Jesus, for He said, "I am the way, the truth, and the life : no man cometh unto the Father, but by Me" (John xiv. 6) ; and the Gospel message says, "Believe on the Lord Jesus Christ, and thou shalt be saved" (Acts xvi. 31). Believing on the Lord Jesus your name will appear on the list of the **SAVED**, and your anxiety, and the anxiety of all your friends will be over. How happy that would be ! F. B. H.

CAUGHT UP TO HEAVEN— HOW?

THERE were present at the interesting family Bible-reading and prayer that morning, the father, the mother, the three children, and the two maids.

The three bairns were fully alert, because their father made it known that the chapter, 2 Kings ii., would twice tell them how Elijah was caught up to heaven. Knowing that it was usual for this to be pictured as in a chariot of fire, he said he would ask them how it took place after the reading of God's Word.

When the father asked his question, the eldest, a boy aged six, replied, "IN A WHIRLWIND!" "That is correct," said his father. Without waiting, the second, a girl of four, joined in, "A whirlwind!" and the little girl of two added, "Wind!"

After this it was pointed out that when the Saviour, our Lord Jesus Christ, ascended to heaven—after He had died for our salvation upon the cross and arose from among the dead—the Bible told us, "A CLOUD RECEIVED HIM OUT OF THEIR SIGHT."

All were listening intently to what was said in regard to the Lord's actual, bodily ascension to God's right hand, and when a final question was put, "How will all true believers on the Lord Jesus be caught up?" a serious silence followed.

The mother, however, came to the youngsters' aid, as she told them in the words of 1 Thessalonians iv. 17, they "shall be caught up together . . . IN THE CLOUDS, to meet

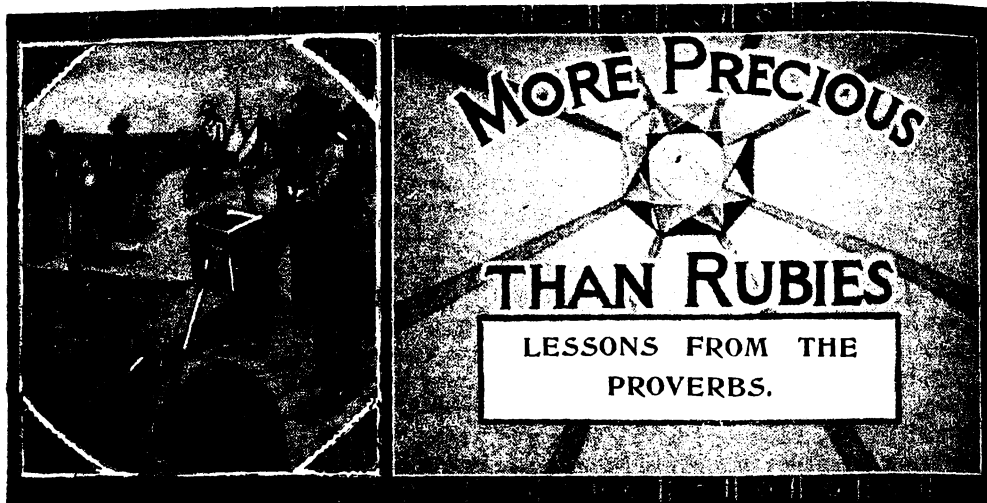
the Lord in the air: and so shall we ever be with the Lord."

All were much impressed that morning. We wonder, however, if the reader has ever been seriously awakened to the fact that very soon all the saved, all those who have been redeemed by the blood of Christ, all those who have trusted in Jesus, will disappear from the earth. They will be caught up to meet the Lord in the air! Will the reader be one of that happy, triumphant throng?

Accept the Saviour God has graciously provided for sinners of earth. Receive the Lord Jesus Christ without delay as your personal Saviour. You will then be among those who are raised or changed and caught up at His coming again.

H. J. V.





I.

SOLOMON was a very great king, who lived a long, long time ago. One night, soon after he began to reign, God spoke to him in a dream and said, "Ask what I shall give thee."

Now Solomon had learnt to know God's voice when he was a boy at home with his father, King David, so it came as no strange sound, and his answer was ready. He replied, "O Lord, my God, Thou hast made Thy servant king. . . . Give therefore Thy servant an understanding heart to judge Thy people, that I may discern between good and bad. (Read 1 Kings iii. 5-14)."

This request pleased God greatly. It showed that Solomon was wise enough to know that he needed more wisdom. It is only foolish people who think that they know everything. Then God said, "Because thou hast asked this thing, and hast not asked for thyself long life; neither hast asked riches for thyself . . . but hast asked for thyself understanding to discern judgment; Behold, I have done according to thy words: lo, I have given thee a wise and understanding

heart." . . . God also gave him great riches and honour.

Solomon awoke from his dream, and very soon it was known to be a real, true thing that God had given him wisdom exceeding much.

His fame spread into all lands. Other kings sent costly presents to him, and people came from far to hear his wisdom (Matthew xii. 42) and to see the magnificence of his court.

He sat upon a throne of ivory and gold, and all his drinking vessels were of pure gold. Men bearing massive golden shields stood around him. Ships came across the sea laden with cargoes of gold, silver and ivory, besides costly stuffs for garments. They also brought apes and peacocks to add to the pleasures of his gardens.

We read that he knew all about trees and plants, from the stately cedars to the tiniest herb growing out of the garden walls (1 Kings iv. 33).

Besides his many wise actions, he spoke words of wisdom called Proverbs, the number of which totalled three thousand.

He also wrote many songs. Of these songs only one remains. It is called the

"Song of Songs" because it was divinely inspired—that means it was put into his thoughts by God Himself. We call it "The Song of Solomon."

A great many of his Proverbs have been preserved for us by God, and form a part of our Bible.

We hope (D.V.) to look at some of these month by month, and when doing so let us ask God to open our eyes to see what He has to say to us; and never let us forget that not only are they the sayings of the wisest man who ever lived, but they are too, *God's own voice speaking through Solomon.*

In chapter i. verse 7 we read, "The fear of the Lord is the beginning of knowledge." Of all the things we have to learn, the first and chief is to love, reverence, and obey God. Nothing else is of any value if that is left out.

Shall we try and remember the lesson set before us by the great and wonderful king of olden times?

E. A.



HAPPINESS FOR TIME AND ETERNITY.

WE have now entered upon another year, and what it contains for each of us only God knows; but we can confidently leave all to Him.

May I express the hope that for all the Christian readers of OUR CHILDREN, it may be the desire to enter more fully into the blessedness of belonging to the Lord Jesus Christ, and by His grace to shine more brightly for Him. This is a dark world, but those who have trusted Christ are looked at as being "light in the Lord" and are, therefore, to "walk as children of light" (Ephesians v. 8). The Christians at Philippi knew something of this, for the Apostle Paul could write to them that in the midst of a crooked and perverse nation they shone "as lights in the world."

But what about our readers of whom it cannot be said they are "light in the Lord"?

If you will turn to the verse already referred to (Ephesians v. 8), you will find the apostle describes those whom he exhorts to "walk as children of light" as having been "sometimes darkness." This must mean then, that if you are not of *the light*, you must be of *the darkness*. How solemn! Have you ever considered it, dear reader, that unless your darkness is changed to light, an ETERNITY of darkness must be your portion? The Lord Jesus Christ spoke of it as being "outer darkness." How terrible!

But perhaps you desire to know how this great change is to be brought about. Just by simply owing to God your awful condition, and, like a young girl I know, turning to the Saviour, who is the LIGHT, trusting Him as the One who died in your stead.

Daisy had attended a Gospel preaching, at the close of which she stayed behind to have a talk with the preacher. The conversation ended they knelt together, when Daisy was heard to say with great simplicity, "Lord Jesus, I am a sinner, but Thou didst die for me. Take me and fold me in Thy bosom." And just as surely as the prayer of our young friend was heard and answered, so surely will the Saviour save and keep you if you will but ask Him.

Will you not then turn to Him NOW, and so enter upon happiness, *true* happiness, which you will find lasts not for the New Year only, but for TIME and ETERNITY.

"In that city bright and fair, where there is no night,
There will be no trace of sin, in the glory bright,
Nought of darkness will be there, but eternal day
And redeemed ones will abide, praising God
always."

J. H. R.

REST.

"Come unto Me, all ye that labour and are heavy laden, and I will give you rest."—MATTHEW xi. 28.

REST "is a very comforting thing. Even to little children. After romping about all day, and as evening comes on, you feel tired. What a pleasant thing it is to sit down or to lie down and rest.

If you were carrying a heavy bundle up a steep hill, you would put the bundle down when you felt tired and have a rest. You quite well understand what it means to rest. What a relief it would be if someone came along and offered to carry your bundle. How much easier to get along and how happier you would be.

The world is very restless to-day. Everything is moving along at a great rate. People are living and passing around us apparently contented and gay-hearted, without Christ, knowing Him not, caring nothing for Him. Underneath the surface, however, there is the sense of unrest. Many feel the burden of their sins and want rest from sin's heavy load or rest from their cares. Some look in the wrong direction and find no rest.

The verse at the top is the first time we read of rest in the New Testament. One of the first times it is mentioned in the Old Testament tells of a dove that found "no rest." You remember that Noah sent a dove out of the Ark, but there was no place for it to rest. What did it do? It returned to the Ark. Now the Ark speaks of the Lord Jesus Christ.

It was Jesus Who said the words of our text. None other could say such words. "Come unto Me," says the Lord Jesus, "and I will give you rest." He does not ask us to do anything or to

bring anything, but He does ask us to COME. He *will* give us rest if we come to Him. He says He will and He always keeps His word.

The Lord Jesus Christ said these words when he was here upon this earth. He has died! He has, Himself, borne sin's heavy load that He might remove it from each one of us. He has been raised from the dead and is now in heaven.

"And still the kind Saviour bids little children welcome,
For Jesus' loving, tender heart to children is the same,
Though here His voice is no more heard,
From heaven itself He speaks the word,
Suffer the children to come unto Me."

It is the enthroned Saviour who to-day invites you. Come, then, to Him now as you are with the burden of your sins and He will give you REST.

C. S. R.



RULES FOR SCRIPTURE SEARCHERS.

1. Searchers 10 years and under do 6 questions. Age 11 up to 13, do 8 questions. Age 14 and over answer all the questions.
2. Only a reference Bible to be used, no concordance, no outside help.
3. Give the chapter and verse where you find each answer.
4. Put your name and address and age *this year* on first lines of your paper.
5. Address envelope—"Scripture Searching," Central Bible Truth Depot, 5, Rose Street, London, E.C. 4. Mark in left-hand corner "Educational Exercise." Do not stick down, but tuck in flap, put on $\frac{1}{2}$ d. stamp if not over 2 oz., and post to reach by end of month. Answers from abroad may be sent after, but by *letter post*.

Scripture Searching.

Rewards will be given in each class at the end of the half-year. Only ONE prize will be given to any one successful Searcher in the current year.

A certificate will be given to any Searcher who is in 1st Class for the half-year. Two certificates gained consecutively, will win a prize.

Questions for January, 1931.

Subject—Jesus.

1. Why was His name called "Jesus"? (Matthew 1.).
2. Which is a faithful saying? (1 Timothy 1.).
3. What title did Pilate write? (John 19.).
4. What did Jesus say after He had received the vinegar? (John 19.).
5. What did the young man say to the women? (Mark 16.). (Only write out one verse.)
6. What happened as they communed together and reasoned? (Luke 24.).
7. "Jesus saith unto him . . . and yet have believed." Write out the whole verse where these words occur. (John 20.)
8. "This same Jesus." Find the rest of this sentence and write it out. (Acts 1.)
9. What did Stephen see as he looked up into heaven? (Acts 7.).
10. "Looking unto Jesus." Write out the whole verse where these words occur. (Hebrews 12.)

DEAR YOUNG FRIENDS,—

This year we are going to take for our subjects some of the names and titles of the Lord Jesus, and I trust you will experience the same joy in searching for the texts as I have done in setting them out. How truly it has been said, "Many names are dear, but His is dearer." Have you each one realized that He came to save you? It will indeed be a happy new year if you can say, "He is my Saviour."

Nancy Lowrie sent in a very nice paper for November, but she only gave references and no answers. (J. Thompson gave no verses. G. Bright gave no references.

May God bless you all, through this new year.
Your loving friend,
E. M. A.

November Searchers.

Age 14 years and over.

1st Class.—M. Arnes, F. Brett, D. Butler, N. Butler, E. Curry, P. Cutting, G. Deacon, K. Deakin, J. Gatenby, O. Green, G. Green, G. Hewines, E. Lowther, K. McArd, Q. Murray, A. Phillips, R. Radbourn, V. Ratcliffe, A. Rose, D. Rose, M. Rose, M. Smith, B. Swain, C. Taylor, F. Warren, M. Wood.

2nd Class.—I. Waddington.

3rd Class.—None.

Age 11 up to 13 years.

1st Class.—I. Allen, N. Anderson, L. Ashmore, S. Bagshaw, F. Benfield, L. Brason, D. Brett, I. Bunce, M. Dancy, C. Deakin, I. Dick, E. Dockerty, M. Dryden, M. Dyson, B. Farrell, M. Farrell, J. C. Ferguson, J. W. Ferguson, M. Fuller, E. Harde, R. Hollands, M. Hooker, E. Knell, A. Lyon, D. McNair, M. McNair, K. Meredith, F. Metcalfe, F. Mitchell, E. Morris, W. Morter, A. Munro, K. Munro, B. Murray, A. Neal, N. Nelson, B. Northam, A. Oakley, H. Ross, M. Ross, M. Rogers, L. Scarborough, M. Scott, B. Smith, V. Snowden, M. Spencer, A. Stewart, E. Swain, K. Swain, J. Woller, B. Westall, F. Woods.

2nd Class.—G. Burton, D. Carswell, N. Ferrow, L. Ireland, L. Routledge.

3rd Class.—R. Anderson, M. Dunn, R. Foster.

Age 10 years and under.

1st Class.—D. Anderson, G. Anderson, N. Bell, G. Birss, J. Birss, Q. Brett, P. Briggs, J. Buckman, A. Carr, A. Carrick, E. Carswell, M. Cross, R. Davis, M. Dockerty, J. Douglas, A. Grimes, F. Grimes, D. Higgins, D. Lyon, H. Lyon, G. Marriott, M. Marriott, D. Meredith, A. Murray, O. Monk, B. Morris, V. Northam, G. Perkins, E. Ratcliffe, J. Redpath, F. Rennie, H. Rogers, E. Scott, B. Stottery, W. Taylor, W. Thurston, J. Vine, H. Vine, S. Worton.

Answers to November Questions.

1. Rejoice with me, for I have found my sheep which was lost (Luke 15. 6).
2. In Thy salvation (or, In the Lord) (1 Samuel 2. 1).
3. In the Lord (Philippians 3. 1 or 3).
4. Habakkuk 3. 18, written out.
5. Because they were counted worthy to suffer shame for His name (Acts 5. 41).
6. Thy word was unto me the joy and rejoicing of my heart (Jeremiah 15. 16).
7. For all the mighty works that they had seen (Luke 19. 37).
8. Proverbs 8. 30, written out.
9. Rejoice, inasmuch as ye are partakers of Christ's sufferings (1 Peter 4. 18).
10. Rejoice not when thine enemy falleth. (Proverbs 24. 17).

Remember now
thy Creator
in the days of
thy youth.

Ecclesiastes XII. 1.

Short interesting articles containing the Gospel will be welcomed by the Editor:—

J. H. RUGG, 22, SHAFTESBURY STREET, STOCKTON-ON-TEES.

THE CENTRAL BIBLE TRUTH DEPOT, 5, Rose Street, Paternoster Square, London, E.C.4.

WESTERN BIBLE & TRACT DEPOT, 12, WATERLOO STREET, WESTON-SUPER-MARE.

GOSPEL MESSENGER OFFICE, 2 & 3, BRISTOL PLACE, EDINBURGH.

THE NORTHERN COUNTIES BIBLE & TRACT DEPOT, 19, NORTHUMBERLAND COURT, NEWCASTLE-ON-TYNE.

BIBLE & TRACT DEPOT, 182, ELIZABETH STREET, SYDNEY, AUSTRALIA.

OUR CHILDREN

FORMERLY
WORDS OF WELCOME.



HOW UNGRATEFUL!

YOU all know the rhyme about "The Ten Little Nigger Boys" who set out so gaily, but one by one from some misadventure or another their number dwindled down until there was only one left, and soon he came to an untimely end, "and then there was none."

There is a story in the Bible also concerned with ten, and ending with one. It started probably with one and gradually increased, and we can imagine how it all came about. A young man became aware that he was stricken with a loathsome and incurable disease and one day he told his mother, who had already seen it coming, "Mother, if I stay here I shall give this disease to you and the others. I must leave home and get right away alone." The mother could only sorrowfully agree, and sadly he went off.

Soon after another man nearby was stricken with the same disease, and he, too, had sorrowfully to say good-bye to his loved ones and join the other man in the desert. Now there were two, and very soon the number increased one by one until there were ten and they formed a leper colony. It was a monotonous existence and they felt very hopeless.

Then one day something wonderful happened. They had heard about the Lord Jesus, and of all His wonderful teaching and miracles, and now He was actually in the neighbourhood. They came as near the outskirts of the village as possible, and lifted up their voices and said, "Jesus, Master, have mercy on us." Jesus had compassion on them and healed them, and told them to report themselves to the priests, so that they might return home cleansed, mix once again with their relatives and friends, and lead a normal home life once more.

Think what it meant to them, what unspeakable joy and relief, and yet—

would you believe it?—only *one* out of all the ten turned back to thank Jesus. What a thankless, ungrateful lot they were. Do you wonder that Jesus said, "Were there not ten cleansed? but where are the nine?;" and He gave a special message and spiritual blessing to the grateful one who had glorified God. You can read the story for yourself in Luke xvii. 11-19.

We are very horrified at the ingratitude of these lepers, but are we ourselves any more grateful? God has sent His only begotten Son into the world, that "Whosoever believeth in Him should not perish but have everlasting life." Yet, perhaps, some of us are rejecting His gift instead of accepting it.

If we do know the Lord Jesus and have come to Him, do we thank God daily for His wonderful redemption, and for all the blessings and comforts we enjoy every day. None of us give God enough thanks, for we owe everything to Him.

If we have accepted Christ as our Saviour, then, "Ye are not your own, for ye are bought with a price: therefore glorify God in your body, and in your spirit, which are God's" (1 Corinthians vi. 19, 20).

"Take my life and let it be,
Consecrated, Lord, to Thee."

A. M. W.

* * *

NAUGHTY FIGS.

NORMAN was a little boy who had been reading his Bible. The chapter from which he had been so doing was Jeremiah xxiv. He was much amused at the expression, "naughty figs," which occurs in the second verse, and expressed his amusement to an older Christian, who seized the opportunity to point out to the little fellow the condition of his own heart as illustrated by the naughty figs.

May I ask my young readers to turn to that chapter now. If you do so you will see what is said about the naughty or bad figs. What is more unwholesome and nasty than a bad fig? It cannot be eaten and therefore is only fit to be thrown away.

Have you ever thought that *your heart is like a bad fig*? Listen to what the Lord Jesus said about the human heart: "Out of the heart proceed evil thoughts, murders, adulteries, fornications, thefts, false witness, blasphemies." What a dreadful list of bad things to come from the heart; and remember, it is all there, for "the heart is deceitful above all things, and desperately wicked: who can know it?" (Jeremiah xvii. 9). How came our hearts to be so vile and unwholesome? We were born like that. The Psalmist said: "Behold, I was shapen in iniquity" (Psalm li. 5). But he asked God to have mercy upon him, as you may read in the first verse, and desired that he might be washed and cleansed from his sin, and that God would create in him a new heart and renew a right spirit within him.

Do you not think it is high time that you turned to God with *your bad heart* and say, "Wash me thoroughly from mine iniquity, and cleanse me from my sin." "Create in me a clean heart, O God; and renew a right spirit within me." Do it now, dear boy or girl, or, indeed, whoever may read these lines. There is forgiveness with God that He may be feared. Through the merits of the Lord Jesus Christ and that precious blood which He shed upon the cross, there is eternal cleansing, a thorough washing away of all your sins, for "The blood of Jesus Christ, His Son, cleanseth us from all sin." The Holy Ghost will create within you a new heart, making you like a first ripe fig that God will acknowledge.

God bless and save every dear child who may read these few lines for His own eternal glory.

J. H. E.

"WHO IS JESUS?"

(Lines suggested on hearing a letter read from a Missionary in Central Africa.)

"**W**HO is Jesus?" What a question
Coming from a heathen lad!

He had never heard of Jesus!

Fellow-Christian, this is sad!

Here in England, land of Bibles,

Christian blessings we enjoy:

Do we well to hoard those blessings?

What about that heathen boy?

"Who is Jesus?" Hear them asking
From that land of deepest sin.

"Can He save us from sin's thralldom,
Sin without, and sin within?

Can He save from heathen horrors,

Idols, witchcraft, demonry?

If so, come and tell us of Him,

For we long to be set free."

"Who is Jesus?" We can tell them,

How He came from heaven above;

How He shed His blood to save them,

In His great redeeming love:

We can tell them of free pardon,

Through that precious blood once shed,

How that blood can cleanse and keep
them

From those sins of crimson red.

"Who is Jesus?" Go and tell them,

You with youth and God-given health:

"Who is Jesus?" Let us answer

With our "mites" or God-given
wealth:

"Who is Jesus?" All can answer,

For love always finds a way;

"Who is Jesus?" God will answer,

GOD will answer—if we pray.

"Who is Jesus?" Tell them of Him,

Once on Calvary—**CRUCIFIED!**

"Who is Jesus?" Tell them of Him,

Now in heaven—**GLORIFIED!**

"Who is Jesus?" Tell them of Him,

By His own now—**MAGNIFIED!**

"Who is Jesus?" Tell them of Him,

SOON—HE SHALL BE—SATIS-

FIED!

T. C. M.



MORE PRECIOUS THAN RUBIES

LESSONS FROM THE
PROVERBS.

II.

[DIGGING FOR SILVER.

SIXTY or seventy years ago six men landed on a tiny island in Lake Superior, in North America. They were attracted by what seemed to be a vein of silver ore in the rocks, so in the hope of securing a fortune, they set to work with pickaxes and crowbars to open up a mine. Much of the time they had to work standing up to their waists in icy water.

It was a desperately hard, slow job; and they determined to build a breakwater to hold back the waves which in winter were extremely rough and dangerous; but, just before it was finished, heavy gales and huge masses of drifting ice swept it completely away.

Undaunted, the miners built a second and much stronger one, and in its shelter the quarrying of the silver was carried on with large results.

By this time many more men had joined the first six; houses to live in, stores for food as well as shelters for the ore collected, together with the

machinery, had been built, and the colony seemed likely to prosper.

Again, however, the breakwater was dashed to pieces by the stormy waves, and water flooded the mine, so that things came to a standstill—but not for long. The miners were too eager to win what they had set their hearts upon to give up in despair. They determined at all costs to succeed. The water was pumped out of the mine, and a third breakwater, this time 75 ft. thick, was built at immense cost of time and labour.

Prosperity now seemed assured when suddenly the vein of silver disappeared! All through the cold dreary winter the miners worked with no result, until one spring day they came on the ore again in rich abundance, and their labours were rewarded.

For about sixteen years the mine was worked with great pluck and perseverance against many a storm and setback, until one winter, the ship that brought their coal and food failed to arrive and a full stop came to the mining on Silver Islet.

* * * *

This true story shows how people will strive to get rich.

In Solomon's day there was the same eager rush for worldly wealth, and in Proverbs ii. 3-6 he speaks of "seeking" and "searching" (or digging) for something better than silver.

Turn up the verses and read them carefully. Solomon, the wise man, knew what a priceless treasure "wisdom" was; and he tells us how we too may have it.

But as the miners were in earnest in their quest for silver, we too must be in earnest if we would obtain the treasure that God holds out to us in His Holy Word; even the true wisdom of letting Him into our hearts and lives through believing on His blessed Son.

Read, too, Proverbs viii. 13-18.

E. A.



SATISFACTION.

LAST month we were reading a little about REST. The first great need of the human heart is rest, but another need is *to be satisfied*.

Oh, how hollow and aching the soul is that knows not the Lord Jesus Christ! People run after pleasure; they want excitement and change; they try one thing after another to fill up the void in their hearts. It is all of no use. Whoso drinketh of earth's waters "*shall thirst again*"!—" *shall thirst again* " ! These are the words of the Lord Jesus Christ.

Soul thirst is a very real thing. Even little children understand this. To be thirsty is to want something to drink. To have soul thirst is to feel in the heart the need of something without knowing exactly what it is.

In the fourth chapter of John's Gospel we have a beautiful illustration of how the Lord Jesus Christ meets the need of a thirsty soul. There the Lord was in company with a woman who was restless, dissatisfied and unhappy, burdened with a sense of wrong-doing and thirsting

after something she had never found. She had denied Jesus a drink from the well, but tenderly He said unto her, "If thou knewest the gift of God, and who it is that saith to thee, Give Me to drink; thou wouldest have asked of Him, and He would have given thee living water." Something better than the water from Jacob's well! Sinner as she was, she had only to ask and receive. There is no other way of obtaining eternal life but as the free gift of sovereign grace. "The gift of God" is not to be bought with money or attained by good works. Salvation is the gift of God—freely given—not because we deserve it, but because God delights to bless.

The Lord Jesus adds, "Whosoever drinketh of this water shall thirst again: but whosoever drinketh of the water that I shall give him shall never thirst."

Soul thirst can never be satisfied by the pleasures of the world. Nor can riches give any satisfaction. The fact you have to learn is that you are a lost sinner and that the Lord Jesus Christ is waiting to receive you to Himself, to give you what the world cannot give.

"If any man *thirst*, let him come unto Me, and drink" (John vii. 37). The words were spoken at Jerusalem at the great feast of tabernacles. Jesus was watching the people going through all their ceremonies and He knew that much of it was only a form. Many in the crowd were unsatisfied; they had thirsty souls. Amidst the outward rejoicing there were aching hearts—sad hearts, because sinful and unsatisfied; He could give them living water to drink; so with a loud, earnest cry, He cried, "If any man thirst, let him come unto Me."

His voice still sounds out to you to-day. Listen to Him, come unto Him and stoop and drink. He will satisfy your soul with His grace and goodness and give you a joy that the world knows nothing of.

C. S. R.

THE RIGHT ORDER.



LESSON TIME.

A class of school children were having a lesson, and the teacher said, "You all know how the verb 'to be' is conjugated, 'I am, thou art, he is,'" (and it is the same in English, French, German, Italian and Latin), but not a good order.

Do you know that the old Hebrew people arranged their verbs in this order, "He is, thou art, I am"? *That* is the way to look at life. Say to yourself as you look up to God, "He is." Then look at your neighbour and say, "Thou art." Last of all think of yourself, and say "I am."

One who heard it sought out a Hebrew scholar and asked him if this were true. "Certainly," was the reply; "what makes you ask that?"

When told the story he exclaimed, "Why, I have been studying Hebrew for forty years, and it never occurred to me that Hebrew verbs have that wonderful and beautiful significance."

Joy which comes as the result of knowing Jesus and His redeeming love is simply:

J—esus first;
O—thers second;
Y—ourself last;

Or, J—esus and Y—ourself with O (nothing) between. A. M. W.

PRIZE LIST, December, 1930.

Age over 14 years.

1. NELLIE BUTLER, 54, Kimberley Avenue, Seven Kings, Uford.
2. CHRISIE TAYLOR, 50, Watson Street, Falkirk.
3. ELISIE LOWTHER, 88, South View, Heaton, Newcastle-on-Tyne.
4. MARY ROSE, 4, Upper Union Street, Skipton.

CERTIFICATE LIST.

M. ARMES, DORIS BUTLER, G. DEACON, K. DEAKIN, O. GREEN, G. GREEN, R. RADBOURN, V. RATULIFFE, D. ROSE, M. SMITH, M. WOOD.

Age over 11 up to 13 years.

1. FRANK METCALF, 16, Henrietta St., Thornaby-on-Tees.
2. J. O. FERGUSON, Green Hill Lane, Wortley, Leeds.
3. ISABELLA DICK, 24, Scott Crescent, Galashiels.
4. MOLLIE MCNAIR, 6, Dalhousie Place, Wooler, Northumberland.

CERTIFICATE LIST.

1. ALLEN, L. ASHMORE, D. BRETT, C. DEAKIN, M. DYSON, J. W. FERGUSON, M. FULLER, E. HARDS, R. HOLLANDS, M. HOOKER, A. LYON, D. MCNAIR, E. MORRIS, W. MORTER, A. MUNRO, K. MUNRO, B. MURRAY, A. NEAL, B. NORTHAM, A. OAKLEY, H. ROSS, M. ROSS, B. SMITH, E. SWAIN, K. SWAIN, F. WOODS.

Age 10 years and under.

1. IAN H. DOUGLAS, 40, Bulstrode Gardens, Hounslow, Middlesex.
2. WILLIE TAYLOR, 50, Watson Street, Falkirk.
3. PHYLLIS BRIGGS, 26, Lewis Street, Grove Road, Norwich.
4. EDWARD CARSWELL, 5, Wall Street, Workington.

CERTIFICATE LIST.

1. BIRSS, Q. BRETT, A. CARRICK, D. LYON, G. MARRIOTT, M. MARRIOTT, A. MURRAY, V. NORTHAM, J. REDPATH, F. RENNIE, D. RUGG, H. VINE.

Scripture Searching.

Rewards will be given in each class at the end of the half-year. Only ONE prize will be given to any one successful Searcher in the current year.

A certificate will be given to any Searcher who is in 1st Class for the half-year. Two certificates gained consecutively, will win a prize.

Questions for February, 1931.

Subject—Saviour.

1. "My Saviour." Find the verse where these words occur and write out. (2 Samuel 22.)
2. What did the Lord give Israel? (2 Kings 18.)
3. "Beside Me there is no Saviour." Find the verse where these words occur and write it out. (Isaiah 43.)
4. What did Mary say about her Saviour? (Luke 1.)
5. "We have heard Him ourselves." Find the verse where these words occur and write it out. (John 4.)
6. What should we be looking for? (Titus 2.)
7. What shall all flesh know? (Isaiah 40.)
8. Find a similar verse to No. 3 in Hosea 13.
9. What are we to grow in? (2 Peter 3.)
10. Write out the verse which ends with "Amen" in Jude.

DEAR YOUNG FRIENDS,—

The papers for December were done very well indeed, and through the care taken many of you have won certificates, if not prizes.

M. Farrell left out one reference. D. Parton must give references as well as answers. G. Thompson must say where texts are found. G. Birss and O. Thompson must give references.

You will see that we are printing the names of the books of the Bible in full so that it will not be so hard for you to turn them up.

Don't forget to tell and encourage your friends to do the searching.

Your loving friend,
E. M. A.

December Searchers.

Age 14 years and over.

1st Class.—M. Arnes, E. Brett, D. Butler, N. Butler, E. Curry, P. Cutting, G. Deacon, K. Deakin, J. Gatenby, O. Green, G. Green, E. Lowther, K. McArd, B. Radbourn, V. Ratcliffe, A. Rose, D. Rose, M. Rose, M. Smith, O. Taylor, I. Waddington, M. Wood.

2nd Class.—A. Phillips.

3rd Class.—B. Swain.

Age 11 up to 13 years.

1st Class.—I. Allen, N. Anderson, L. Ashmore, S. Bagshaw, D. Brett, A. Bunce, D. Carswell, M. Dancy, C. Deakin, I. Dick, E. Dockerty, M. Dryden, M. Dunn, M. Dyson, B. Farrell, J. O. Ferguson, J. W. Ferguson, N. Ferrow, V. Flynn, M. Fuller, E. Hards, R. Hollands, M. Hooker, L. Ireland, E. Knell, A. Lyon, D. McNair, M. McNair, K. Meredith, F. Metcalf, E. Morris, W. Morter, A. Munro, K. Munro, B. Murray, A. Neal, B. Northam, A. Oakley, M. Rogers, H. Ross, M. Ross, L. Scarborough, M. Scott, B. Smith, M. Spencer, M. Stevens, E. Swain, K. Swain, B. Westall, M. Wheatley, V. Williams, D. Wood, F. Woods.

2nd Class.—R. Anderson, M. Farrell.

3rd Class.—E. Thomas.

Age 10 years and under.

1st Class.—D. Anderson, N. Bell, D. Bell, J. Birss, Q. Brett, P. Briggs, A. Carrick, E. Carswell, M. Crowe, R. Davis, M. Dockerty, I. Douglas, W. Flynn, A. Grimes, F. Grimes, D. Higgin, D. Lyon, H. Lyon, G. Marriott, M. Marriott, D. Meredith, A. Murray, V. Northam, G. Perkins, E. Ratcliffe, J. Redpath, F. Rennie, H. Rogers, D. Rugg, E. Scott, A. Smith, W. Taylor, W. Thurston, H. Vine, J. Vine.

2nd Class.—F. Adlington, B. Morris.

3rd Class.—C. Jackson, D. Parton, G. Thompson.

Answers to December, 1930, Questions.

Subject—Reward.

1. Fear not, Abram: I am thy shield and thy exceeding great reward (Genesis 15. 1).
2. Moses had respect unto the recompense of the reward (Hebrews 11. 26).
3. He that feareth the commandment (Proverbs 13. 13).
4. Part of Hebrews 11. 6 written out.
5. For the righteous (Psalm 58. 11).
6. Part of Mark 9. 41 written out.
7. For the evil man (Proverbs 24. 20).
8. Revelation 22. 12 written out.
9. A full reward be given thee of the Lord God of Israel (Ruth 2. 12).
10. His own reward (1 Corinthians 3. 8).

In all thy ways
acknowledge
Him, and He
shall direct thy
paths.

Proverbs III. 6.

Short interesting articles containing the Gospel will be welcomed by the Editor:—
J. H. RUGG, 22, SHAFTESBURY STREET, STOCKTON-ON-TEES.

THE CENTRAL BIBLE TRUTH DEPOT, 5, Rose Street, Paternoster Square, London, E.C.4.
WESTERN BIBLE & TRACT DEPOT, 12, WATERLOO STREET, WESTON-SUPER-MARE. GOSPEL MESSENGER OFFICE, 2 & 3, BRISTOL PLACE, EDINBURGH.
THE NORTHERN COUNTIES BIBLE & TRACT DEPOT, 19, NORTHUMBERLAND COURT, NEWCASTLE-ON-TYNE. BIBLE & TRACT DEPOT, 182, ELIZABETH STREET, SYDNEY, AUSTRALIA.

OUR CHILDREN

FORMERLY
WORDS OF WELCOME.



MARTIN LUTHER.

BREAD FOR HUNGRY BOYS.

IF a group of lads went through the streets of London or Edinburgh shouting, "Bread for the love of God," it would make people stare, would it not? ; and probably even though they were only beggar boys they would get as much bread as they could eat.

But that very cry used to be often heard in a city in Saxony more than 400 years ago, and the boys who made it were not lazy boys who would not work. They wanted to learn all they could in the schools of the city ; but their parents were too poor to pay the fees that were asked and feed them at the same time, and so this was the only way in which they could get enough to eat.

It was winter time, and that group of boys was both cold and hungry when they went out mixing the singing of Christmas carols with their cry for bread, when a man called to them in the darkness, "Eh, boys, where are you?" His voice was rather harsh, though his heart was kind, but they did not know that, and his harsh voice frightened them, so that they ran away as hard as they could. But he went after them and then they understood that he was not angry with them and had called them to feed them. What a feast they had in his warm house and at his table ; and one of them, who lived to be the great Martin Luther, never forgot it.

You may never have been hungry. I am sure you have enough bread in your house and some to spare ; and you get plenty of education, perhaps too much, for nothing, but have you never felt a hunger in your heart for *the bread of life*? What is that?

In the sixth chapter of John the Lord Jesus tells us that He is that bread, and that He came down from heaven that

we might eat of Him and live for ever!

A boy and girl, brother and sister, came to see me not long ago. They said they wanted the Saviour, and would I tell them about Him? They were hungry for *the living bread*. I told them how glad the Lord was, and they heard His voice calling them in the Gospel that I told them, and it was not a harsh voice like the kind man's in Saxony.

If *you* will listen to the voice of Jesus you will hear a voice both sweet and gentle. He is calling the children because He loves them and wants to bless them ; and if you *listen and come* to Him He will bless you.

M.



COME TO JESUS.

LOVE, joy and peace are found,
Found in Jesus only,
Will you not come and trust,
Trust in Him to-day?
Rest in His wondrous love,
Love that died to save you,
O children, come to Him,
Come, come to-day!

Why will you still neglect
Jesu's great salvation?
Why will you linger yet?
Seek Him while you may;
Come in the bloom of youth,
Health and strength enjoying,
O children, come to Him,
Come, come to-day!

God, in His wondrous love,
Sent His Son to save you,
That in His house above
You might dwell for aye;
Trust in His precious word,
It will never fail you,
O children, come to Him,
Come, come to-day!

MARGARET'S MESSAGE.

A MESSAGE can be spoken or written. It may contain sad news, or make us glad. How eagerly we look for the postman sometimes. We wonder, perhaps, whether the written message he brings will mean disappointment or gladness.

Have you ever thought that God Himself, and the Lord Jesus Christ, are longing to receive messages from us—from you and me?

I have just read of a little boy who sent a message to heaven where Jesus lives. It was when he was going to bed at night. He knelt down and prayed, and said, "Lord Jesus, make me just what You were like when You were seven." Don't you think the Lord would be glad to receive a message like that? It was a message of "petition." He asked for something. Perhaps he was thinking of Luke ii. 52, where it tells us of Jesus when a boy, that He "increased in wisdom and stature, and in favour with God and man." Why? Because He was subject, or obedient, to His parents. Are you? *It is the secret of a happy home life.*

Margaret was happy, and she sent a message of gladness one day. The boy's message was a "petition," Margaret's message was a "confession." It was sent to the writer one Sunday evening, after the Gospel preaching at T—.

She had been very poorly, and we called to see how she was. One of her visitors was a missionary from Spain. He repeated John iii. 16 to Margaret in Spanish, then in French. Our little friend then repeated the verse in English. We spoke about that lovely verse, where three persons are joined together for ever. They are God Himself, God's dear Son and "Whosoever believeth." We left Margaret upstairs to spend some happy moments with her mother and

father. Then, as we were going home, Margaret called. She had a message, "Please tell them I *am* saved." Wasn't that lovely? She did not want us to go away uncertain in our minds whether she was the third person in that verse, "Whosoever believeth." We were glad, and you can be sure it made the heart of the Lord Jesus glad, too.

"If thou shalt confess with thy mouth the Lord Jesus, and shalt believe in thine heart that God hath raised Him from the dead, thou shalt be saved," Romans x. 9 in golden letters shine! Has anyone received a glad message of "confession" from you? Perhaps you have not realized what a heart of love Jesus must have had for you. "He bore *your* sins in His own body on the tree." How dearly He must have loved you!

Whether "Petition" or "Confession," do please send or speak a message from your heart, which will both gladden the heart of the Lord and the Christian friends who are daily longing for your eternal blessing and happiness.

F. J. F.

RULES FOR SCRIPTURE SEARCHERS.

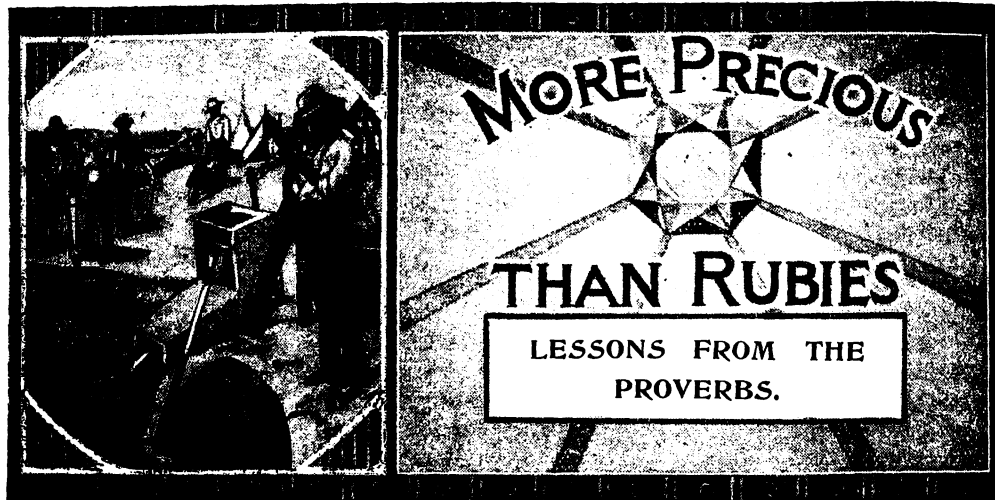
1. Searchers 10 years and under do 6 questions. Age 11 up to 13, do 8 questions. Age 14 and over answer all the questions.

2. Only a reference Bible to be used, no concordance, no outside help.

3. Give the chapter and verse where you find each answer.

4. Put your name and address and age *this year* on the first lines of your paper.

5. Address envelope—"Scripture Searching," Central Bible Truth Depot, 5, Rose Street, London, E.C. 4. Mark in left-hand corner, "Educational Exercise." Do not stick down, but tuck in flap, put on $\frac{1}{2}$ d. stamp if not over 2 oz., and post to reach by end of month. Answers from abroad may be sent after, but by *letter post*.



III.

THE WORTH OF A GOOD NAME.

A good name is rather to be chosen than great riches.—Proverbs xxii. 1.

IN the early days of our world's wonderful story, a company of people were journeying in a strange country. Their home hitherto had been amongst mountains but they had grown tired of the familiar surroundings. They wanted to get away from the hills which shut them in, and see what lay beyond ; so the young and adventurous started off in search of new lands.

By and by they came to a vast stretch of level country, very fertile, and watered by two great rivers. It was a good country for their flocks and herds. "Here," said they, "let us dwell ; and let us build us a city, and a tower, whose top may reach unto heaven ; and let us make us a name."

All around was abundance of clay for making bricks, which the heat of the sun would quickly harden.

The building went on.

All at once, however, one day a sudden and unlooked-for stop came to their

work. The builders began to talk in strange languages, so that they could no longer understand each other. The masters and overseers, also, were not able to give their orders in a tongue that could be understood. This strange hindrance to their work struck fear into their hearts. They realized that the hand of God was against them. The work had to cease, the builders were scattered, and the city came to nothing.

What did it all mean ?

God had been watching these people. He not only heard their words, but He also read in their hearts the pride, and vainglory, and defiance of Himself. "Let US make US a name."

They had forgotten His wondrous dealings with their ancestor, Noah, two hundred or three hundred years earlier. They wanted a great name for themselves ; but God says a good name is most worth having. Not one name of all these builders is recorded in history, and their efforts to make themselves a *great* name only resulted in a *bad* name—Babel—which means "confusion."

Many names in Scripture have come down to us as being very good.

"Abraham My friend," says God of the grand old patriarch. (Isaiah xli. 8.)

"My servant Job," is His testimony to the man who suffered so patiently. (Job xlii. 7).

The disciple "whom Jesus loved," is the lovely record of John (John xiii. 23), and there are many others.

Sad to tell, there are very different names. Amongst them is Jeroboam, King of Israel, who again and again is spoken of as the man "who made Israel to sin" (1 Kings xiv. 16), and Judas Iscariot is remembered as "the Traitor."

We should be more careful to do that by which we may get and keep a GOOD name, than to get great riches. Character, that is what we *are*, endures when earthly honours and riches have passed away.

E. A.



JOY.

A SATISFIED heart is a *joyful* heart. Never will you know what real joy is until you have found the source of satisfaction.

The Gospel is a joyful sound and brings joy to the heart of every person who receives it in faith. On that day long ago when the Saviour was born, the angel of the Lord appeared to the shepherds keeping watch over their flock upon the hills of Judæa, with this wonderful message: "Fear not: for, behold, I bring you good tidings of *great joy*, which shall be to all people. For unto you is born this day in the city of David a Saviour, which is Christ the Lord" (Luke ii. 10-11).

The Gospel is always good news—wherever it goes it tells good news. What joy it has brought to many a sad heart! What gladness and brightness it has produced in many a once desolate homestead! We read in Acts viii. 5

that Philip went down to the city of Samaria and preached CHRIST unto the people, and the result of the preaching we read in verse 8—"There was great joy in that city." Wherever the Gospel goes to-day it still breathes the same sweet message of joy. The Lord Jesus Christ is the theme of the Gospel and He is the only source of true joy. If we would share in this joy we must be sure that we let the good news into our hearts and acknowledge the Lord Jesus Christ as our Saviour.

No doubt you know the parable of the Prodigal Son as told us in Luke (chapter xv.). Let us picture the scene! The boy had gathered together all his goods, left his comfortable home and kind father and wandered off to a far country. In his new surroundings his property soon began to go and it was not long before it was all gone—wasted in riotous living. Money all gone—friends gone—the boy was in a very sad plight. A famine arose in that land and he began to be in want. To get a little food he was obliged to look after some swine and, so poor were his wages, that he would fain have eaten the very food he gave the swine. What an awful condition he was in!

Suddenly he thinks of his father's home—of the food there—of the joy there. "I will arise and go," says he, and off he goes. "But when he was yet a great way off, his father saw him, and had compassion, and ran, and fell on his neck, and kissed him." What a grand reception he had! Quite different from what he had expected. His rags were changed for the best robe, a ring was put upon his hand and shoes upon his feet. Then the father said, "Bring hither the fatted calf, and kill it; and let us eat, and be merry: For this my son was dead, and is alive again; he was lost, and is found. AND THEY BEGAN TO BE MERRY."

According to the description it would seem that they were merry indeed. They ate, they drank, they danced, they joined in the music, but still they only "began." There is nothing said about any finish to this feast. "They began to be merry." The fact is that on earth all the joy the sinner experiences in trusting the Saviour is only the beginning of the rejoicing, which is to last EVERMORE.

If you trust the Lord Jesus Christ as your Saviour, this joy will flow into your heart and you, in turn, will be a joy-bearer as you show forth the good news to others and let others see what joy the Gospel brings.

C. S. R.

* * *

JUST IN TIME.

IT was during the Great War—on leaving the Thorpe Military Hospital one summer afternoon, after visiting my husband who had been returned from the battlefield badly wounded—I made my way into Thorpe station intent on catching the usual stopping train to Norwich, where I was staying.

Thinking there was plenty of time, I commenced to walk over the footway at the east end of the station, to catch the train which was just then approaching the opposite

platform and which I expected would come to a standstill a few yards away from where I was crossing. Imagine my horror when I realized that the train, instead of stopping, was bearing down on me at a terrific speed. In a flash, seeing my danger, I dashed over the remaining rails and spread-eagled myself against the wall of the signal box at the end of the platform, and the London-Yarmouth express thundered past. A second's hesitation and I certainly would have been run down and launched into eternity!

In my case, dear young reader, had this happened, I should have been with my dear Lord. How would it have been with you?

Oh! take warning before it is too late, for none of us knows how soon we may be ushered into the presence of God. Do not procrastinate—*to-morrow may be too late*—but accept the Lord Jesus Christ as your Saviour to-day! A. E.



THE LONDON EXPRESS.

Scripture Searching.

Rewards will be given in each class at the end of the half-year. Only ONE prize will be given to any one successful Searcher in the current year.

A certificate will be given to any Searcher who is in 1st Class for the half-year. Two certificates gained consecutively, will win a prize.

Questions for March, 1931.

Subject—Son of God.

1. What did they say when they worshipped Him? (Matthew 14.)
2. What did the centurion say? (Mark 15.)
3. "And we believe . . . the living God." Write out the verse where these words occur. (John 6.)
4. Whose voice shall the dead hear? (John 5.)
5. What did the eunuch say he believed? (Acts 8.)
6. "The Son of God . . . for me." Write out the verse where these words occur. (Galatians 2.)
7. What did Jesus say when he found the man who was cast out? (John 9.)
8. Who is our great high priest? (Hebrews 4.)
9. Who is he that overcometh the world? (1 John 5.)
10. "These are written . . . through His Name." Write out the verse where these words occur. (John 20.)

DEAR YOUNG FRIENDS,—

I am glad to see so many new names this month and I trust they are going to continue. May they each prove how profitable it is to search God's precious Word.

Will you all read the rules very carefully before attempting to answer as there are several who have forgotten them again. A paper has come from 87, Hunslet Lane, Leeds, with no name. M. Docherty did not answer question 5. G. Thompson must give verses. J. Patterson must give answers in full and not references only. F. Barker and E. and J. Heigold must say where the verses are found. N. Ferrow left out one reference. Please put your name and address in full and your age this year.

Searchers from abroad may not always see their names in print, as the papers are often late arriving—but marks will be given and prizes and certificates forwarded at the end of each half year.

Your loving friend,
E. M. A.

January Searchers.

Age 14 years and over.

1st Class.—E. Appleby, M. Armes, A. Barnbrook, E. Brett, D. Butler, N. Butler, D. Carswell, J. Coogan, P. Cutting, G. Deacon, K. Deakin, W. Evans, B. Farrell, D. Farrell,

J. W. Ferguson, M. Fuller, J. Gatenby, O. Green, E. Henderson, J. Henderson, D. Holstead, W. Hope, E. Jenkins, G. Jones, M. Middleton, L. Moore, E. Morris, K. McARD, A. Muckle, A. Neal, A. Phillips, M. Phillips, R. Radbourn, V. Ratcliffe, G. Redhead, W. Robbins, A. Rose, M. Rose, E. Rugg, H. Rugg, B. Smith, M. Smith, V. Smith, C. Taylor, W. Varley, B. Westall, F. West, P. White, A. Wilkinson, M. Wood, D. Young.

2nd Class.—E. Curry, N. Ferrow, E. Hards, D. Rose, E. Wolford.

3rd Class.—J. Patterson, A. Weston.

Age 11 up to 13 years.

1st Class.—F. Adlington, I. Allen, N. Anderson, L. Ashmore, S. Bagshaw, A. Barrett, S. Beckwith, F. Benfield, J. Birse, D. Brett, M. Brown, I. Bunce, N. Bundy, J. Burley, E. Carswell, W. Carter, O. Deakin, I. Dick, M. Dryden, D. Dudley, M. Dunn, M. Dyson, E. Empson, H. Empson, M. Farrell, J. O. Ferguson, K. Fortune, R. Foster, G. Gage, L. Herron, R. Hollands, M. Hooker, J. Houseman, L. Ireland, E. Jenkins, P. Jones, F. Jordan, E. Knell, G. Lightfoot, N. Lowrie, A. Lyon, D. McNair, M. McNair, K. Meredith, F. Metcalf, F. Mitchell, B. Murray, N. Nelson, F. Newick, B. Northam, A. Oakley, G. Perkins, M. Puckett, D. Rennie, F. Rennie, W. Robinson, M. Rogers, H. Ross, M. Ross, D. Rugg, J. Rugg, John Rugg, B. Smith, E. Smith, J. Smith, J. Stirling, E. Swain, K. Swain, W. Taylor, E. Thomas, L. Varley, I. Whitehead, F. Woods.

2nd Class.—R. Anderson, M. Crowe, E. Dockerty, V. Flynnne, L. Scarborough, M. Spencer, A. Stewart.

3rd Class.—F. Barker, J. Goodred, E. Heigold, J. Heigold, L. Mantering, M. Reid, M. Wheatley, V. Williams.

Age 10 years and under.

1st Class.—D. Anderson, G. Anderson, A. Austin, N. Bell, G. Birse, Q. Brett, P. Briggs, G. Bright, L. Brownlee, J. Buckman, M. Bunn, I. Brayshaw, A. Carr, A. Carrick, J. Crawford, N. Orudge, R. Davis, I. Douglas, J. Downey, F. Emerson, P. Empson, C. Fennell, A. Grimes, F. Grimes, B. Hamilton, G. Hey, A. Houseman, J. Huggins, H. Jones, D. Lyon, H. Lyon, D. Meredith, B. Morris, M. Moss, A. Murray, V. Northam, M. Perkins, G. Piper, J. Pring, E. Ratcliffe, J. Redpath, M. Rennie, D. Rice, H. Rogers, R. Rogers, J. Rogers, B. Scott, T. Seymour, A. Smith, M. Snaith, J. Stirling, B. Stottery, M. Studd, A. Thurston, W. Thurston, H. B. Vine, J. Vine, E. White.

2nd Class.—M. Dockerty, L. Jinks, M. Marriott, G. Marriott.

3rd Class.—E. Crouk, W. Flynnne, C. Jackson, G. Thompson.

Answers to January, 1930, Questions.

Subject—Jesus.

1. For He shall save His people from their sins. (Matthew 1. 21.)
2. Christ Jesus came into the world to save sinners. (1 Timothy 1. 15.)
3. "Jesus of Nazareth, the King of the Jews." (John 19. 19.)
4. "It is finished." (John 19. 30.)
5. Mark 16. 6 written out.
6. Jesus Himself drew near and went with them. (Luke 24. 15.)
7. John 20. 29 written out.
8. Part of Acts 1. 11 written out.
9. Stephen saw the glory of God and Jesus standing on the right hand of God. (Acts 7. 55, or 56.)
10. Hebrew 12. 2 written out.

Keep thy heart

with all

diligence; for

out of it are the

issues of life.

Proverbs IV. 23.

Short interesting articles containing the Gospel will be welcomed by the Editor :—
J. H. RUGG, 22, SHAFTESBURY STREET, STOCKTON-ON-TEES.

THE CENTRAL BIBLE TRUTH DEPOT, 5, Rose Street, Paternoster Square, London, E.C.4.
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OUR CHILDREN

FORMERLY
WORDS OF WELCOME.



A CHURCHYARD SCENE.

A STRIKING EPITAPH.

IN a churchyard in the town where I live, there is a tombstone inscribed with the following epitaph:—

“Stop, traveller, stop as you pass by,
As you are now, so once was I—
As I am now, so will you be,
Therefore prepare to follow me.”

Whether it appears at the request of the man whose body now lies in the tomb, I know not, or what his thoughts were as to how others were to prepare to follow him, I am equally in the dark, but that it is a striking appeal to his fellow creatures no one will question.

He was correct in calling us travellers, for this we surely are. Travellers to eternity! We are each travelling, either to an eternity of bliss and joy with the Lord Jesus Christ, who shed His precious blood, when He died on Calvary's Cross, so that there might be the “home for little children above the bright blue sky”; or else we are travelling to an eternity of woe, which means “weeping and wailing and gnashing of teeth.”

Our tombstone says, “Stop, traveller, stop.” In Haggai i. 7 we read, “Thus saith the Lord of hosts, consider your ways.” This reminds me of a notice board I saw outside some ironworks, the words of which are:

“Stop! Look both ways! Listen!” I wonder if my young reader, or even my older reader, ever has time, or rather makes time, to stop and think, to consider, to look both ways? *Backward* on a life of sin and self; *forward* as having to meet God! Do you ever make time to listen to the voice of the Saviour, as with outstretched arms He says, “Come unto Me, . . . and I will give you rest”?

Our epitaph goes on to say, “As you are now, so once was I.” Yes, the man of whom it speaks was once a little boy, and grew up to be a youth; then on to

manhood and death, and from that tomb says, “As I am now, so will you be.” How true this is—each moment, each tick of the clock, brings us nearer the end. How important, therefore, is the last part of the appeal, “Therefore prepare to follow me.” This reminds me of part of a verse in Amos iv., “Prepare to meet thy God.”

I have often wondered if this man knew the way of salvation, if his sins had been washed away by the blood of Christ! If not it is too late now, regarding him, for, “There is no pardon in the tomb, and brief is mercy's day.” It is not too late for you, dear reader. You have not yet passed that border line, “where there is a great gulf fixed,” that we read of in Luke xvi. 26. Don't delay, however, but turn *now* to Him, the Lord Jesus Christ, who offers untold blessing to all who trust Him.

H. M.

* * *

A DYING GIRL.

HER father was quite a well-known man in his local meeting. The maiden of whom I write was brought up in a religious atmosphere, and was well-trained in the Scriptures. People who visited the house often spoke of the good time coming, when the kingdom of God would bring in its happiness for the poor unhappy earth.

One day the child, greatly beloved of her father and mother, was taken ill—took a chill probably—and although loving service and medical skill did all that lay in their power, it became evident that the patient was sinking. The hot skin, the laboured breathing, the terrible and dangerous weakness, all spoke loudly of the nearing end.

The father, who had heard of a physician of unusual power in desperate cases, and wondered why he had not thought

of him before, tore himself away from the side of the weeping mother, and from the bedside of the dying girl, hurriedly put on his cloak, and rushed as fast as possible to ask his help. This kind-hearted physician immediately consented, and they set out together for the parents' home.

Alas! even while on the road there, a kindly neighbour came running to meet the father, to break to him the sad news that his daughter was already past all human aid, suggesting also that there was no need to bring the distinguished and kindly physician any farther, since the dear child had passed away in her father's absence.

You can imagine I am sure the anguish of the father's mind, that his well-meant effort had been in vain. I feel he must have reproached himself that he had not thought before of seeking this physician's aid, and come earlier to him; and it added greatly to his grief that he had not been at his dying daughter's bedside to catch the last glance of her eyes, or the last whisper of her lips. He would think, too, of the mother being alone in this sorrow.

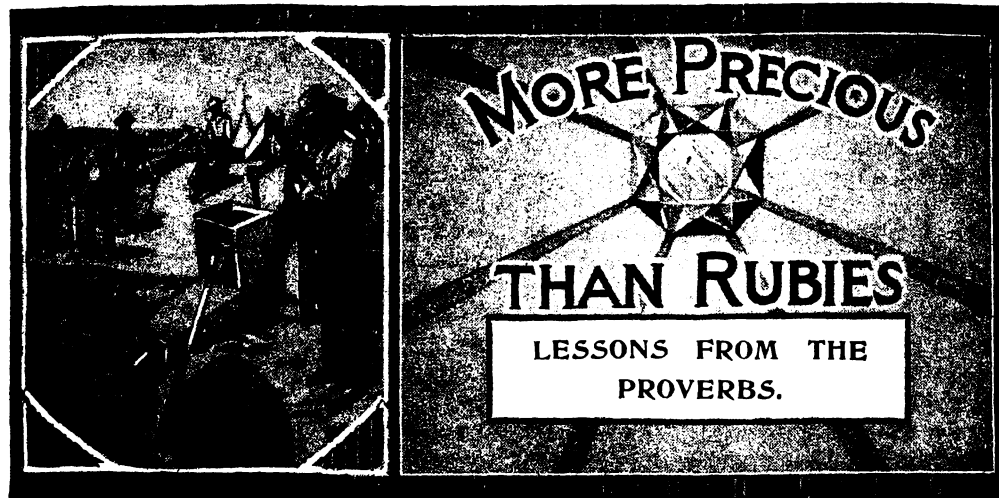
Strange to say, although the physician was well known to be always much more tender and sympathetic than others, he did not appear to be dismayed by the sad news brought. Hastily breathing a few words of cheer into the ear of the broken-hearted father at his side, he insisted on going forward to the house. Here he found several mourners already gathered, the poor mother disconsolate. The chamber where the dead girl lay was full of weeping people. Hushing their cries, the visitor informed them that the case was not so hopeless as they imagined. But they, knowing that their young friend was dead, only changed from their weeping for the child to very scornful laughter at the stranger who dared to suggest a hope for a girl that was *dead*!

Whereupon with an authority which none of them dared to resist, and which they obeyed with what seemed to be a strange fear of the one who spoke, he ordered them out; and, admitting only the broken-hearted parents, and two or three of his own personal friends, he stepped to the side of the girl's couch, took hold of her cold hand, and in a voice that was as tender in its tone as it was startling in its effects, said calmly, "Young girl, it is I who tell you to get up."

Extraordinary results followed. Without a word, and without any sign of weakness or difficulty, the girl whose face had been blanched in death, whose heart had ceased to beat, whose limbs had lain limp and lifeless, whose ears had been closed to the voices of parents or the cries of friends, quietly sat up in her bed, alive, and alert, *and hungry*!

Without any further to do, the physician quietly gave the astonished and overjoyed parents a little work to do in preparing a meal for their darling hungry daughter, while he slipped out through the crowd, leaving the people to learn from others' lips what had happened inside.

Wonderful Physician! Yes. His name is Jesus; and if any one of the boys and girls who read this story has a heart as cold and lifeless as death itself, and a body that is limp and helpless to do what is right and true, the voice of Jesus can give life and strength. He can save you if you trust your case to Him. Not even your parents or friends, however much they love you, can save you from perishing or give you eternal life. They can pray for you and ask the Lord Jesus to save you, and this is right. But *you must hear His voice for yourself*. You can read the story for yourself in Mark v., and will you also read John v. 24, 25?



IV.

"A soft answer turneth away wrath."—
xv. 1.

"He that is slow to anger appeaseth strife."—xv. 18.

THE children of Israel were in sore trouble. For seven years robber bands of Midianites had invaded their land and laid it waste. When harvests were ready for gathering and fruit crops were ripe these cruel foes came and stole everything, even flocks of sheep, and camels, and departed, leaving desolation behind them.

The hearts of the people failed them for fear. Instead of bold resistance, they showed cowardice. Being separated by sin from God, they had not strength to overcome. They hid themselves in caves and dens, with such property as they were able to save, and, crying to the Lord in their trouble, He heard their cry. He had not forsaken them, but they had forgotten Him and disobeyed His laws, so because He loved them much, and wanted to bring them back to happy obedience to Himself, He permitted these enemies to oppress them.

One day He appeared to a man named Gideon. Gideon was the son of a wealthy landowner, but he had suffered with the rest. He was in a sheltered corner of his father's vineyard, hidden behind the winepress, threshing such wheat as he had been able to save, when he heard the voice of God saying to him, "The Lord is with thee, thou mighty man of valour." God also told him that he was to be the helper of His people. At first Gideon was too timid and humble to respond to God's call. He said, "Oh, my Lord, wherewith shall I save Israel? . . . I am the least in my father's house."

God, however, meant to lead Gideon to a big conquest, and He gave him promise of success, saying: "Surely I will be with thee, and thou shalt smite the Midianites as one man." In obedience to God, Gideon gathered a band of brave men around him, who, inspired by their leader's confidence in God, and his assurance of victory, went forward to meet and conquer the foe. You will find the whole wonderful story in Judges vi. and vii.

No sooner, however, was victory cer-

tain, than some of the men of Ephraim began to quarrel with Gideon. "They did chide with him sharply" (viii. 1). They were jealous of his success, because they had not first been asked to go with him.

But Gideon had done exactly what God had told him to do. See how calmly and wisely he answers these quarrelsome people. He did not meet their anger with hot words. He turned away their wrath by his "soft answer" (viii. 2 and 3), and in so doing he won as great honour in this command of his his own spirit, as in his victory over the Midianites. May each of you who know the Saviour learn of Him to "let your speech be always with grace, seasoned with salt, so that ye may know how ye ought to answer every man" (Colossians iv. 6).

E. A.

* * *

HUNGERING FOR GOD.

WITH such good memories as my young readers have, they will not have forgotten the story in last month's magazine of the boys who went about the streets of a city in Saxony crying, "Bread for the Love of God." One of these boys was very good at lessons, and soon got ahead of all the other boys of his own age. When only 22 he was a Master of Arts and a professor at a university. He loved music and singing, and could play and sing very well, and he had a lot of friends who loved and admired him: and though so very learned he was full of fun and laughter, which made him very popular, which means everybody liked him.

Yet though successful, and having lots of things that people would give a lot of money for, such as learning, honours, friends, he was not happy when alone. He felt that he was sinful, and no matter how much he tried he could

not make himself better. What should he do? He felt that he ought to love God, but he knew that he loved himself more. He knew that he ought not to think evil thoughts and do evil things, but that did not help him to think right and do right. Many a time when all his friends had gone to their homes he could not sleep at night for thinking about these. He was very miserable.

Now there was no religion then but the Roman Catholic religion where he lived; and when he went to listen to what the priest said he did not hear the Gospel nor the Word of God. He was told that if he wanted salvation he must pay for it and work for it, and if he wanted to be holy and find God he must go into a monastery and become a monk, and this he made up his mind to do.

He invited all his friends to a farewell supper. How astonished they were when he told them what he intended to do. They begged him not to; they did not want to lose him, and it seemed such a foolish thing to turn his back upon all his honours and usefulness and bury himself in a monastery.

But their talk did not turn him from his purpose, and that night he went to a monastery in the city, and, knocking at the door, he shouted: "Open in God's Name."

"What do you want?" asked the porter.

"I want to dedicate myself to God," he replied. The porter opened the door and Martin Luther, for it was none other than he, entered his new home.

He hoped there to find salvation and God, for he was really hungry for God, as once he hungered for bread, but the monastery door was the wrong door to knock at. How glad he would have been if one of his friends could have said to him, "Martin, the monastery door is not the door of salvation. The Lord Jesus said: 'I am the door; by Me if

any man enter in, he shall be saved, and shall go in and out, and find pasture.' " But his friends knew no more about it than he did. They were all in the dark about it, and no Bibles were given away at the Sunday Schools. There were no Sunday Schools for the boys and girls to go to.

Martin found out all about it afterwards, for he was hungering for what was right and God always satisfies the hungry, and though with his hand he knocked at the wrong door, his heart was truly seeking and knocking, and God knew and heard that. Luke xi. 9, 10 would surely be fulfilled for him as for everybody else that truly asks and seeks and knocks. But you shall read about that another day. Meanwhile be sure that you all go to the *right* door for salvation. *That door is Jesus.*

M.

* * *

THE DOOR OF SALVATION.

"I am the Door: by Me if any man enter in, he shall be saved, and shall go in and out, and find pasture."—John x. 9.

I the self-existing, the everlasting I,
Holy, pure and righteous, the Lord of earth and sky.

"I AM" from timeless ages, the eternal Son of God,
Who for earth's sinful nations its lowly pathways trod.

"I AM THE DOOR," the only Door, the Gospels wisely tell,
Though there are many hundreds more will lead you down to hell.

"I AM THE DOOR, BY ME," and by My blood alone,
Can you be saved for evermore, and from the Great White Throne.

"IF ANY MAN," no matter what his character or creed,
Shall "ENTER IN," he shall from sin and Satan's chains be freed.

"HE SHALL BE SAVED," what blessed news, soul-satisfying love!
It gives the guilty sinner peace, and sure hope of heaven above.

"AND SHALL GO IN AND OUT" with perfect liberty,
And have communion with the Lord, how privileged are we!

"AND FIND PASTURE," verdant pasture, needed by the soul,
Until we reach the other side, where endless ages roll.

M. G. B.



RULES FOR SCRIPTURE SEARCHERS.

1. Searchers 10 years and under do 6 questions. Age 11 up to 13, do 8 questions. Age 14 and over answer all the questions.

2. Only a reference Bible to be used, no concordance, no outside help.

3. Give the chapter and verse where you find each answer.

4. Put your name and address and age *this year* on the first lines of your paper.

5. Address envelope—"Scripture Searching," Central Bible Truth Depot, 5, Rose Street, London, E.C. 4. Mark in left-hand corner, "Educational Exercise." Do not stick down, but tuck in flap, put on $\frac{1}{2}$ d. stamp if not over 2 oz., and post to reach by end of month. Answers from abroad may be sent after, but by *letter post*.

Scripture Searching.

Rewards will be given in each class at the end of the half-year. Only ONE prize will be given to any one successful Searcher in the current year.

A certificate will be given to any Searcher who is in 1st Class for the half-year. Two certificates gained consecutively, will win a prize.

Questions for April, 1931.

Subject—Redeemer, Redeemed.

1. What did Job say he knew ? (Job 19.)
2. What did they remember ? (Psalm 78.)
3. "Fear not . . . thou art Mine." Find the verse where these words occur and write it out. (Isaiah 43.)
4. Who is mighty ? (Proverbs 28.)
5. What hath Christ redeemed us from ? (Galatians 3.)
6. Who shall walk there ? (Isaiah 35.)
7. "Thou hast redeemed me." Find the verse where these words occur and write it out. (Psalm 31.)
8. What did the king say about his soul ? (1 Kings 1.)
9. "Blessed . . . redeemed His people." Find the verse where these words occur and write it out. (Luke 1.)
10. What have we been redeemed with ? (1 Peter 1.)

DEAR YOUNG FRIENDS.—

I am sorry that so many of you gave the wrong answer to No. 4 in February questions. Always compare your answers with the questions before sending them in.

F. Adlington must do 8 questions. N. Fowler left out one reference. D. and A. Rouse gave wrong answer to No. 8.

I hope you will find the questions easy this month.

How careful we should be in every detail of our lives if we ever had before us the great cost of our redemption. Are you amongst the redeemed ?

Your loving friend,
E. M. A.

February Searchers.

Age 14 years and over.

1st Class.—M. Armes, A. Barnbrook, E. Brett, D. Butler, N. Butler, D. Clark, E. Curry, P. Outting, G. Deacon, K. Deakin, M. Dyson, W. Evans, B. Farrell, J. W. Ferguson, J. Gatenby, E. Henderson, D. Holstead, W. Hope, E. Jenkins, G. Jones, D. Lawson, M. Middleton, L. Moore,

A. Morgan, E. Morris, A. Neal, A. Phillips, M. Phillips, B. Radbourn, V. Ratcliffe, V. Robbins, A. Rose, M. Rose, A. Rugg, E. Rugg, B. Smith, V. Smith, C. Taylor, W. Varley, A. Weston, P. White, A. Wilkinson, S. Wolford, M. Wood, D. Young.

2nd Class.—E. Appleby, N. Fowler, K. McArd, A. Muckle, D. Rose, A. Rouse, J. Rouse, F. West.

3rd Class.—M. Fuller, J. Patterson.

Age 11 up to 13 years.

1st Class.—I. Allen, N. Anderson, L. Ashmore, T. Bagshaw, S. Bagshaw, F. Benfield, K. Bennett, D. Brett, E. Bullock, I. Bunce, J. Burley, D. Carswell, E. Carswell, W. Carter, M. Crowe, D. Crudge, C. Deakin, I. Dick, A. Dix, M. Dryden, D. Dudley, M. Farrell, J. O. Ferguson, V. Flynn, E. Hards, B. Hollands, M. Hooker, E. Jenkins, F. Jordan, E. Knell, G. Lightfoot, D. McNair, M. McNair, D. Meredith, K. Meredith, F. Metcalf, F. Mitchell, B. Murray, N. Nelson, B. Northam, A. Oakley, G. Perkins, M. Rogers, H. Ross, M. Ross, Jessie Rugg, D. Rugg, John Rugg, L. Scarborough, J. Smith, M. Spencer, J. Stirling, E. Swain, K. Swain, W. Taylor, L. Thorpe, W. Thurston, V. Williams, F. Woods.

2nd Class.—E. Dockerty, H. Empson, A. Lyon, L. Varley.

3rd Class.—F. Adlington, J. Birse, M. Brown, E. Empson, R. Foster, W. Harvey, E. Helgoid, J. Helgoid, J. Houseman, L. Mannering, B. Robinson, A. Stewart, I. Whitehead.

Age 10 years and under.

1st Class.—D. Anderson, D. Bell, J. Bell, N. Bell, G. Birse, G. Brett, P. Briggs, G. Bright, M. Bunn, I. Brayshaw, Q. Bryan, W. Byass, M. Bennett, A. Carr, A. Carrick, A. Clark, N. Crudge, R. Davis, M. Dockerty, I. Douglas, R. Dupen, F. Emerson, P. Empson, C. Fennell, W. Flynn, A. Grimes, F. Grimes, B. Hamilton, J. Higgins, C. Jackson, H. Lyon, D. Lyon, B. Morris, M. Moss, A. Murray, V. Northam, A. Oldman, M. Perkins, E. Ratcliffe, J. Redpath, D. Rice, H. Rogers, R. Rogers, J. Rogerson, E. Scott, T. Seymour, T. Sloat, M. Snaith, B. Stottery, A. Thurston, H. B. Vine, J. Vine, E. White, R. Williams.

2nd Class.—J. Crawford, G. Marriott, L. Moore, J. Stirling, R. Wormald.

3rd Class.—M. Daley, J. Fairfoul, E. Gray, D. Kemp, E. Kemp, G. Piper, J. Pring, M. Studd, H. Whitehead.

Answers to February Questions.

1. 2 Samuel 22. 3, written out.
2. A Saviour (2 Kings 18. 5).
3. Isaiah 43. 11, written out.
4. Isaiah 1. 47, written out.
5. John 4. 42, written out.
6. Titus 2. 13, written out.
7. "That I the Lord am thy Saviour and thy Redeemer, the Mighty One of Jacob" (Isaiah 49. 26).
8. Hosea 13. 4, written out.
9. We are to grow in grace and in the knowledge of our Lord and Saviour Jesus Christ (2 Peter 3. 18).
10. Jude, verse 25, written out.

The fear of the
LORD
is the
beginning
of wisdom . . .

Proverbs IX. 10.

Short interesting articles containing the Gospel will be welcomed by the Editor :—

J. H. RUGG, 22, SHAFTESBURY STREET, STOCKTON-ON-TEES.

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OUR CHILDREN

FORMERLY
WORDS OF WELCOME.



LOOKING OVER THE CENSUS PAPER.

THE CENSUS.

IT will still be quite fresh in your minds that recently there was taken a census of Great Britain. This was a numbering of the people, and it was required that certain particulars had to be given about every living person in every house on the night of census day. The particulars were required for several reasons.

The taking of the census is a very ancient institution. In the Book of Numbers you may read interesting accounts of the numbering of the Children of Israel in the Wilderness of Sinai and on the Plains of Moab.

In connection with the numbering of His people, God laid down a very definite law as given to Moses and recorded in Exodus xxx. 11-16. Every person had to give a certain sum of money as a ransom for his soul. There were to be no exceptions and every person had to give the same amount—the rich had not to give more nor the poor less. This was the atonement money and was a type of the blood of the Lord Jesus Christ shed as atonement for sin. When David numbered the people in 2 Samuel xxiv he omitted to collect this atonement money and God was displeased, and we read how judgment fell upon Israel. It is very important to remember that we cannot have any standing before God except on the ground of the blood of Christ.

It is a great privilege to be numbered amongst the subjects of King George V. We enjoy great liberty in this land. In many countries the people are not permitted to read the Word of God, not allowed to congregate to hear the Gospel preached, and if found to be followers of the Lord Jesus Christ are cruelly persecuted. In Great Britain, however, we can carry the Word of God and read it openly, can attend Gospel preachings

and Sunday Schools, and for this we ought to be thankful.

Great as the privilege is, however, of belonging to such a free country, greater far is the privilege of being reckoned in the family of God.

Alas, how many people to-day would like to number themselves amongst the children of God but will have nothing to do with the blood of Christ. The atonement money of the children of Israel, as we have said, was a type and looked on to the time when the Lord Jesus Christ would die for sinners. We do not look forward to the death of Christ to-day—we look back—He *has* died and His blood *has* been shed. So we read in 1 Peter i. 18-19 these words, "Forasmuch as ye know that ye were not redeemed with corruptible things, as silver and gold, . . . but with the *precious blood of Christ.*" We cannot buy salvation. If we possessed all the gold in the world it would not be sufficient to procure salvation apart from the death of Christ.

In order that we might be numbered amongst the children of God, the Lord Jesus Christ was "numbered with the transgressors." (Isaiah liii. 12; Mark xv. 28; Luke xxii. 37.) We were the transgressors—we had sinned—were disobedient and there was no hope of us ever being able to save ourselves. The Lord Jesus Christ took upon Himself the consequences of our sins. He died that we might live, and, by simple faith in Him, we become children of God. His precious blood is enough for the sin of the whole world. Its rich, atoning, cleansing power is as full and free and mighty to-day as when it was shed on Calvary.

It is very important to make sure that we belong to the family of God, and that we are numbered amongst His children. If we are not "children of God," we are "children of wrath" (Ephesians ii. 3)—there are only two

classes. Oh ! fearful, fearful will be the wrath which must fall upon *you* if you despise God's great salvation. The blood of Christ alone avails to cleanse you from your sins, and the Lord Jesus Christ *alone* is able to save you. If you trust Him He *will* save you. Put your trust in Him to-day while yet there is time and opportunity and, so doing, you will be counted amongst those who belong to God.

C. S. R.



SEARCHING FOR THE BLESSING.

If you could have gone through the gates of the Erfurt Monastery with Martin Luther, you would have seen him looking happier than he had been for a long time, for he thought, "Now I am leaving sin and the world behind me, and in this place I can live at last a holy life." Poor man, he had many hard lessons to learn in that place, and one was that, like us all, he carried sin in his own heart.

He was a great scholar, a Master of Arts, and he dearly loved books, and he hoped that he would have plenty of time for reading, especially a Bible that he found chained to the wall of the library. It was a strange book to him, and when he did sometimes find time to look into it, he was astonished at what he read and it made him feel more than ever that he was a sinner ; just as great a sinner in the monastery as ever he had been in the university.

But his brother monks did not love books, and least of all the Bible, and when they saw him reading they would call him "Idler," and make him do the hardest and most menial tasks in the place. He did not get angry, for he thought that, being a proud man, he

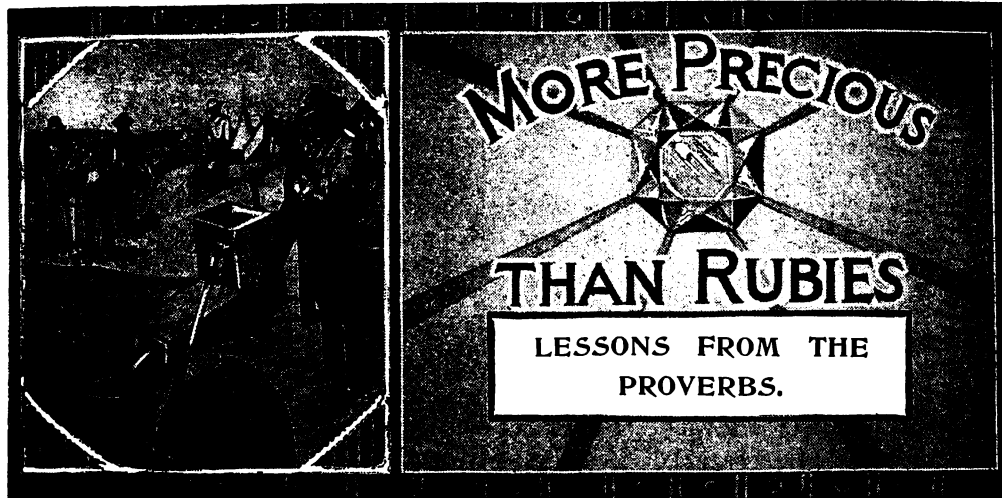
needed these things to humble him. He tried all kinds of things to make himself holy ; he would fast for days, and sometimes day after day would only eat a piece of bread and a herring for his meal until he became thin and weak. He had not then learnt that he could not save himself and what he needed most of all was a Saviour.

But one day there came to the monastery a man who had suffered just like Luther and had found the way of peace. His name was Staupitz. They talked together and Luther could only moan as they talked, "Oh my sins ! my sins !"

Staupitz pointed out to him that the Lord Jesus Christ is the Saviour of great sinners who deserved utter condemnation, and gave him a Bible for his own use. This talk was very good for him, for a time, for while he did not then see the way of salvation clearly, it turned his thoughts away from himself to the Lord Jesus, who loved him and died to save him. Yet sometimes he was so full of fear of judgment to come, and so miserable about his sinfulness, that he became quite ill, and it seemed once as though he would surely die he was so ill. Did he need a doctor ? Yes, but it was the Great Physician *who can heal sin-sick souls*.

There was an old monk in that monastery who was not a learned man like Luther, but he knew what Luther longed to know ; *he knew that his sins were forgiven*. He went to see the poor, wretched man in his cell, and said to him, "Don't you often repeat, 'I believe in the forgiveness of sins ?' Whose sins ? David's, Peter's, John's or whose ?" It was a simple question, but Luther saw it and said he had never known till then that forgiveness meant FORGIVENESS. He found in Christ what he had searched for a long time, and knew that his sins were forgiven for His Name's sake.

M.



V.

THE CITY AND ITS PROTECTION.

"He that hath no rule over his own spirit is like a city that is broken down, and without walls" (Proverbs xxv. 28).

WE who live in these days have no need of walled cities, but in olden times things were very different.

In order to secure safety for life and property, walls, great and high and immensely strong, were built round all large towns.

On these walls were towers, where the armed men kept watch against the approach of enemies, and from which they shot their arrows with deadly aim.

Inside the city wall was often the king's castle, a strong fortress where dwelt the king and his nobles and their families; and where stores of food and ammunition were kept in readiness for sudden siege.

In times of enemy invasion, the people dwelling in the surrounding country, outside the city walls, flocked to the gates, seeking protection for themselves, their women and children, and such goods

as they were able to carry with them. It was a matter of first importance to keep the walls in thorough repair, and to leave no broken or unguarded place through which the foe could slip in unseen.

Quite a long story could be told of the city walls and their builders, named in the Bible.

Amongst them we see the good King Hezekiah who, with his brave soldiers, had to strengthen his defences against the siege of the Assyrian King (2 Chronicles xxxii. 5); and brave Nehemiah whose courage and determination (which came from his trust in God) inspired the frightened Jews to rebuild the ruined walls of Jerusalem.

King David, too, and his "mighty men" had their share of building and repairing (1 Chronicles xi. 8). Solomon also well knew the importance of strong protecting walls. Although his own reign was peaceful, his father David had no doubt told him many a tale, in his boyhood, of battle with cruel and crafty foes. So he uses this picture of warfare to show how boys and girls, and men and women, too, need a guarding "wall"

against the great Enemy who is always trying to find his way into our hearts.

Life is not simply a play ground. *It is a place of earnest fighting, and constant watching* lest the enemy slip in before we know it.

"No rule over his own spirit," that means giving way to unkind and untrue words and actions. Hasty temper, sulkiness, selfishness, pride, laziness, greediness and other things that are not nice, are all "scouts" that Satan sends to find a way into the citadel of our hearts.

Let us see to it that the Lord Jesus is ruling as King in the Castle of our life. Let us remember to use the "whole armour" given to us in Ephesians vi., and by so doing the "wall" of faith and obedience will be built strong and steady so that it shall not be "broken down," but will enable us to be "more than conquerors, through Him that loved us."

E. A.



"ICH DIEN" (I SERVE).

I SUPPOSE every boy and girl will recognize the Prince of Wales' Coat of Arms—the Prince of Wales' Feathers, as they are called—with the two German words underneath meaning "I serve."

Long ago the young Prince Edward, who won his spurs at Cressy by his valour and bravery in battle, adopted this motto and the three feathers as his crest, and ever since it has been used by each succeeding Prince of Wales.

What a beautiful motto! Let us make it our text to-day. Can you tell me the name of the greatest servant this world has ever known or seen?

Far greater than any Prince of Wales. His name is JESUS. He came from heaven, where myriads of angels served and worshipped Him, God's well-beloved Son. He came to earth "to serve"—to do God's will. He left the heavenly throne. He passed by angels. He came right down to this very earth on which we live, to deliver men and women and boys and girls from the curse and penalty of sin under which they lay. He did not take the sword. He did not lead His people into battle and thus to victory. No, it was

"By weakness and defeat

He won the mead and crown,
Trode all our foes beneath his feet
By being trodden down."

He became a babe in Bethlehem's manger, grew to boyhood, then to manhood. Wherever we follow Him we find Him ever serving the Father who had sent Him, and at the same time the creatures His hands had made, who, alas, had rebelled and turned their backs upon God. The Bible tells us that the Lord Jesus Christ, who was equal with God, made Himself of no reputation, took upon Him the form of a servant and was found in fashion as a man, and that He humbled Himself and became obedient unto death—even the death of the cross (Philippians ii. 5-8).

Jesus Himself said that He the Son of of Man "came not to be ministered unto, but to minister (or serve), and to give His life a ransom for many" (Mark x. 45).

The life of the Lord Jesus Christ—so perfect, so beautiful, so full of service for others—was not enough if you and I were to be pardoned, saved, delivered from our sins and redeemed to God. Jesus *must* die; His precious blood *must* be shed. His life *must* be yielded up as a ransom for others. Out of deep love and pity Jesus died that we might live.

Have *you* ever thanked Him? Can *you* say, "Jesus died for me"? The apostle could say, "The Son of God, who loved me, and gave Himself for me" (Galatians ii. 20); and that love was such a reality to him that he became the bondslave of the One who had so served and loved him. If you read the Acts of the Apostles, you will find what a faithful servant the Apostle Paul was. He could stand up before governors, kings, or even the Emperor himself, and proclaim boldly that he served the Lord Christ. On the ship which was taking him to Rome for trial, after fierce winds and waves had buffeted the vessel and it was about to be wrecked, he could stand before the sailors, fellow-prisoners, soldiers and centurions and proclaim: "God whose I am and whom I SERVE." He fought a good fight, he gained a crown, which, unlike every earthly crown, would not pass away and which the Lord whom he served bestowed upon him.

May we each and all be brought to know Jesus as our Saviour and Lord, as did Paul, and like him say: "Lord, what wilt Thou have me to do?" (Acts ix. 6). Then while we have health and strength let us serve Him who served us even unto death. You cannot serve God and Satan, the Lord Jesus and the world (Matthew vi. 24), so "Choose you this day whom ye will serve" (Joshua xxiv. 15).

Will you turn up the following Scriptures and read—

1. Of some who "turned to God from idols to *serve* the living and true God" (1 Thessalonians i. 9).

2. Three things which the Lord Jesus Christ said about those who *serve* Him (John xii. 26).

3. Of the reward those who *serve* the Lord Christ are to receive (Matthew xxiv. 45-47).

G. E. M.

LIGHT TRANSMITTERS.

ONE summer's morning a little child stood in a great cathedral. In the beautiful stained glass windows were figures of the disciples and other servants of God, and the sunlight streaming in illuminated them till they shone with brilliant colour.

A little later the child was asked, "What is a saint?" and she replied, "A saint is a person who lets the light shine through." Now we know that a "saint," as the Bible speaks of them, is a person who has believed on the Lord Jesus and so been "set apart" for Him and His service, and not just a picture in a window. Every true believer is a "saint," yet the little girl gave a beautiful definition of a true Christian.

"I live; yet not I, but Christ liveth in me," says the Apostle Paul in Galatians ii. 20. Like the statue of liberty guarding New York harbour, we are to be light holders—Christ's light shining in and through us.

"Let your light so shine before men." Why? "That they may . . . glorify your Father which is in heaven" (Matthew v. 16).

A. M. W.

RULES FOR SCRIPTURE SEARCHERS.

1. Searchers 10 years and under do 6 questions. Age 11 up to 13, do 8 questions. Age 14 and over answer all the questions.

2. Only a reference Bible to be used, no concordance, no outside help.

3. Give the chapter and verse where you find each answer.

4. Put your name and address and age *this year* on the first lines of your paper.

5. Address envelope—"Scripture Searching," Central Bible Truth Depot, 5, Rose Street, London, E.C. 4. Mark in left-hand corner, "Educational Exercise." Do not stick down, but tuck in flap, put on ½d. stamp if not over 2 oz., and post to reach by end of month. Answers from abroad may be sent after, but by *letter post*.

Scripture Searching.

Rewards will be given in each class at the end of the half-year. Only ONE prize will be given to any one successful Searcher in the current year.

A certificate will be given to any Searcher who is in 1st Class for the half-year. Two certificates gained consecutively, will win a prize.

Questions for May, 1931.

Subject—Lord.

1. "Therefore . . . both Lord and Christ." Find the verse where these words occur and write it out. (Acts 2.)
2. What did Simon Peter answer when the Lord asked, "Will ye also go away?" (John 6.)
3. What did all the people say when the fire of the Lord fell and consumed the burnt sacrifice? (1 Kings 18.)
4. Who was with Joseph when he was in the house of his master the Egyptian? (Genesis 39.)
5. What did the father of the child cry out? (Mark 9.)
6. What did the apostles say unto the Lord? (Luke 17.)
7. "For Thou Lord art good." Write out the verse where these words occur. (Psalm 86.)
8. Where is everlasting strength? (Isaiah 26.)
9. Who stood with Paul and strengthened him? (2 Timothy 4.)
10. What should every tongue confess? (Philippians 2.)

DEAR YOUNG FRIENDS,—

I am so glad to welcome so many new names, and I trust they will find the Searching both interesting and profitable.

Several of you have lost marks through not reading the rules. I am sorry F. Grimes has been in hospital; his papers can be done and marks will be given as usual. A paper has come from 196, Norfolk Road, Byker, with no name. C. Green can send February paper in, and marks will be given.

Last month printers made a mistake and gave the answer to February question No. 4 as Isaiah 1. 47 instead of Luke 1. 47.

I hope you will all ponder over the answer to question 2. There is no one else to whom we can go.

Your loving friend,
E. M. A.

March Searchers.

Age 14 years and over.

1st Class.—M. Armes, A. Barnbrook, N. Butler, B. Clark, D. Clark, S. Cooper, P. Cutting, G. Deacon, K. Deakin, W. Evans, B. Farrell, J. W. Ferguson, I. French, B. Frisby, M. Fuller, J. Gatenby, C. Green, E. Henderson, D. Holstead, W. Hope, E. Jenkins, D. Lawson, K. McArd, M. Middleton, L. Moore, A. Morgan, E. Morris, A. Muckle,

K. Munro, A. Neal, A. Phillips, M. Phillips, R. Radbourne, V. Ratcliffe, V. Robbins, A. Rose, D. Rose, M. Rose, A. Rugg, E. Rugg, B. Smith, M. Smith, V. Smith, C. Taylor, W. Varley, E. Ward, F. West, A. Weston, L. Wetton, P. White, A. Wilkinson, S. Wolford, M. Wood, Doris Young, Dorothy Young.

2nd Class.—D. Butler, D. Hewines, M. Jobbling, F. Rogerson.

3rd Class.—E. Brett, J. Patterson, H. Robertson.

Age 11 up to 13 years.

1st Class.—N. Anderson, O. Armstrong, L. Ashmore, S. Bagshaw, T. Bagshaw, F. Benfield, K. Bennett, J. Birss, D. Brett, M. Brown, I. Bunce, E. Burdon, J. Burley, G. Burn, D. Carswell, E. Carswell, W. Carter, M. Crowe, D. Crudge, E. Darby, C. Deakin, I. Dick, E. Dockerty, M. Dryden, D. Dudley, M. Dyson, E. Empson, H. Empson, M. England, M. Farrell, J. C. Ferguson, W. Forrest, D. Gardiner, I. Griffiths, E. Hards, L. Herron, L. Hickman, R. Hollands, M. Hooker, P. Hunt, P. Hutton, E. Jenkins, D. Jobbling, F. Jones, E. Kemp, E. Knell, G. Lightfoot, N. Lowrie, A. Lyon, L. Mannering, J. McCulloch, D. McNair, M. McNair, D. Meredith, F. Metcalf, F. Mitchell, C. Monaghan, A. Munro, B. Murray, N. Nelson, F. Newick, B. Northam, A. Oakley, C. Parry, G. Perkins, M. Puckett, M. Rogers, H. Ross, M. Ross, D. Rugg, J. Rugg, John Rugg, L. Scarborough, B. Smith, J. Smith, M. Spencer, E. Simpkin, E. Swain, K. Swain, W. Taylor, L. Thorpe, W. Thurston, L. Varley, V. Williams, F. Woods.

2nd Class.—F. Adlington, A. Dix, W. Emons, F. Jordan, K. Meredith, J. Sime.

3rd Class.—E. Falconer, B. Frisby, H. Goodred, J. Goodred, E. Morton, M. Parker, M. Reid, W. Robinson, E. Scott, R. Sharp, M. Steel, J. Tait, I. Whitehead.

Age 10 years and under.

1st Class.—D. Anderson, A. Austin, S. Bartle, W. Bartle, D. Bell, J. Bell, N. Bell, M. Bennett, G. Birss, I. Braysaw, Q. Brett, P. Briggs, J. Buckman, J. Butterwick, A. Carrick, A. Clark, J. Crawford, N. Crudge, R. Davis, P. Dockerty, R. Dockerty, I. Douglas, J. Downey, R. Dupen, F. Emerson, F. Empson, C. Fennell, A. Grimes, F. Grimes, G. Hey, J. Huggins, J. B. Jardine, J. Jobbling, D. Kemp, D. Lyon, E. Mayne, G. Marriott, M. Marriott, L. Moore, B. Morris, M. Moss, A. Murray, V. Northam, O. Oldman, M. Perkins, E. Ratcliffe, M. Redfern, J. Redpath, M. Rennie, D. Rice, H. Rogers, R. Rogers, Jas. Rogerson, E. Scott, T. Seymour, A. Smith, M. Snaith, B. Stollery, M. Studd, G. Thompson, A. Thurston, H. Vine, J. Vine, E. White, R. Williams.

2nd Class.—M. Bunn, B. Hamilton, H. Lyon, J. Stirling.

3rd Class.—G. Cook, G. Fulthorpe, J. Pring, J. Rogerson.

Answers to March Questions.

1. Of a truth, Thou art the Son of God (Matthew 14. 33).
2. Truly this Man was the Son of God (Mark 15. 39).
3. John 6. 69 written out.
4. The Voice of the Son of God (John 5. 25 or 28).
5. I believe that Jesus Christ is the Son of God (Acts 8. 37).
6. Galatians 2. 20 written out.
7. Dost thou believe on the Son of God? (John 9. 35).
8. Jesus, the Son of God (Hebrews 4. 14).
9. 1 John 5. 4 or 5 written out.
10. John 20. 31 written out.

The blessing of
the LORD,
it maketh rich;
and
He addeth no
sorrow with it.

Proverbs X. 22.

Short interesting articles containing the Gospel will be welcomed by the Editor :—
J. H. RUGG, 22, SHAFTESBURY STREET, STOCKTON-ON-TEES.

THE CENTRAL BIBLE TRUTH DEPOT, 5, Rose Street, Paternoster Square, London, E.C.4.

WESTERN BIBLE & TRACT DEPOT, 12 WATERLOO STREET, WESTON-SUPER-MARE. **GOSPEL MESSENGER OFFICE, 2 & 3, BRISTOL PLACE, EDINBURGH.**

THE NORTHERN COUNTIES BIBLE & TRACT DEPOT, 19, NORTHUMBERLAND COURT, NEWCASTLE-ON-TYNE. **BIBLE & TRACT DEPOT, 182, ELIZABETH STREET, SYDNEY, AUSTRALIA.**

OUR CHILDREN

FORMERLY
WORDS OF WELCOME.



JOAN OF ARC.

JOAN OF ARC.

IT is exactly 500 years since the famous Joan of Arc, or Jeanne D'Arc, as the French people call her, was burnt at the stake—this happened on May 30, 1431.

She had done some noble deeds and was a remarkably brave girl. Little wonder that the people of France are so very proud of her. You will see statues and pictures of her all over Paris, indeed all over France. In the Luxembourg, that wonderful picture gallery in Paris, there are two statues of this brave girl. In one of these statues we see her thinking over what she felt to be her duty of saving her beloved country—in the other she is at the stake. Just outside the church of St. Augustin there is another statue showing Joan upon her horse.

She was born at Domrémy, near Nancy, in France, in the year 1412. You will probably know the story well. When Charles VI of France died, Henry VI of England became also King of France by the treaty of Troyes. Charles VII of France, of course, claimed the crown of his own country and was indeed acknowledged as king south of the Loire. The English invaded France and in 1428 laid siege to Orleans. By February of the next year it seemed likely that the English would take the place.

It was in March, 1429, that Joan of Arc came upon the scene. Inspired, as she maintained, by heavenly voices, she sought out Charles VII and declared that she would save Orleans and procure his coronation. She was made "chef de guerre" and set out upon her mission. She won the confidence of the soldiers, inspired the troops with her own courage and eventually succeeded in entering the city. The English became disheartened and began to meet with mis-

fortune. They raised the siege—the city was saved and Joan was called by all "the Maid of Orleans." Charles was crowned as king of France at Rheims shortly afterwards.

No reward, thought the king, would be too great for such a warrior, and so the offer: "Ask what thou wilt to the half of my kingdom!" as the brave girl knelt before him to resign her warrior life and return to her village home.

"My request, most gracious majesty, is that my poor, native hamlet, Domrémy, be henceforth free from public taxation." The king offered richer and more personal favours, but in vain. Her thoughts were not for herself but for her people. So, for about 360 years, until the French Revolution, there stood in every annual register of provincial tax-collection one blank page with the simple superscription—"Domrémy free—the Maid of Orleans."

In those days the people were greatly oppressed by the tax collectors. From the poor was exacted far more than their due, whilst the rich could escape all payments by a bribe. So the desire of Joan must have conferred upon the people of Domrémy a very great benefit.

After the coronation of Charles VII the French were divided amongst themselves and the treacherous party captured Joan and sold her to the English, who pretended to try her and then murdered her as a witch when she was only nineteen years of age.

* * *

This story gives us a little illustration of a more than earthly love. It speaks in a feeble way of One who saw the whole world lying without a ray of hope in the clutches of Satan.

In the eleventh chapter of Luke we read of a strong man armed keeping watch over his goods. This is Satan. He has besieged the world. The sad

thing about this siege, however, is that those who are held captive are quite at peace. "His goods are in peace" (Luke xi. 21). People do not realize that if they are not saved, they are in a very serious position. The testimony of the Word of God is that if you are not already saved, you are already lost (John iii. 36).

Who shall deliver us? God has provided a way of escape. He has sent Jesus to save us—a Deliverer has come—One mighty to save. A stronger than Satan has come upon him and overcome him (Luke xi. 22). The Lord Jesus Christ has, by the might of His power, vanquished Satan and is able to set the captives free. All our efforts to escape from the power of Satan are useless, but the moment we trust Jesus as Saviour, He delivers us from the power of sin and from the power of Satan.

It was for sinners that the Lord Jesus Christ came from the glory. His heart was set upon the captives. Because of the work He did—His death on Calvary—the victory won—there is written against the name of every ransomed sinner, "FREE AND FOR EVER, through Jesus, the Son of God." If you are not enjoying this freedom, trust the Saviour *now* and so enter upon it.

C. S. R.



THE BURDEN BEARER.

SOME years ago I visited a foreign country where I was a perfect stranger. As I walked along the street of one of its towns I saw a little boy struggling with a very heavy basket.

He had put it down in order to rest for a short time, and just as I was about to pass him he was trying to get it up again on to his back or shoulder. Seeing the difficulty he was in, and feeling sorry to see a small boy with such a heavy load, I at once thought I would like to help him; but I could not speak his language and he did not know mine, so I tried to make him understand that I would lift his load for him.

I knew the Bible said, "Bear ye one another's burdens," and I wanted to be a true follower of the Lord Jesus, but the little boy was so much afraid of me that he cried out with fear. You see, I was a stranger to him and I felt very sad that I could not explain what I meant, so I just had to leave him to his struggles.

As I walked away I thought what a picture this little incident was of the result of sin. There are many like this little boy—struggling—but with the greatest load anyone can have, that is, *the burden of sins*, and because they are strangers to the only One who can help them, they are afraid to trust Him.

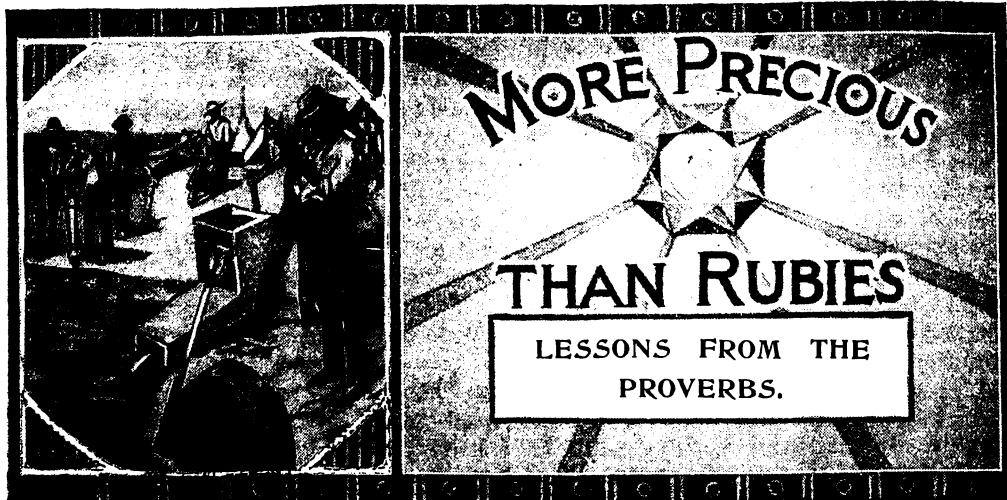
Are you still a stranger to Him?

"Oh, did you but know
Half His beauty and power,
You would not be a stranger
Another half hour."

Yes! Jesus, "Who His own self bare our sins in His own body on the tree" (1 Peter ii. 24), is waiting to take away your burden and to make you truly happy if you will only trust Him. "Cast thy burden upon the Lord, and He shall sustain thee" (Psalm lv. 22).

B. S.





VI.

"Pride goeth before destruction, and a haughty spirit before a fall."—
PROVERBS xvi. 18.

"A man's pride shall bring him low : but honour shall uphold the humble in spirit."—PROVERBS xxix. 23.

IT was midnight ; all the city was asleep. In the king's palace silence reigned, save for the guards in the courtyard, and such slaves as had night duty.

The king, however, could not sleep. Restlessly he tossed on his magnificent bed of gold and ivory, with its gorgeous hangings. At last, weary and wakeful, he summoned his chamberlains, and bade them read to him the recent annals of the kingdom. Hereby the startling intelligence came to him that one of his officers had discovered and stopped a plot for his destruction.

"What reward has been given to the man who has thus saved my life?" demanded the king.

"Nothing, your Majesty," was the answer.

Impatiently he waited until the morning, and at the earliest moment he desired to know who had arrived in the court.

Hearing that the Prime Minister had already come, he bade him enter the royal presence.

"Tell me," said the king, "what shall be done unto the man whom the king delighteth to honour?"

Now this Prime Minister was a proud, vain man, and he thought to himself, "Who could the king delight to honour more than myself?" so without hesitation he stated what he himself would most enjoy : which was, to be clothed in royal robes and seated on the king's own horse, be led through the city streets by a noble prince who should proclaim the royal pleasure in the event.

"Go and do exactly as you have said to this officer who has saved my life," came the command to the greatly astonished and displeased Prime Minister.

He had to obey, but his pride was having a bad fall, and utter destruction was to follow his haughty spirit. He had come early to the palace to beg the

execution of this very good man whom he now had to lead in triumph. Before the next day had ended the king had discovered a deep, dark plot arranged by his false Prime Minister, to kill the queen and all her people. In great wrath the royal order was given to hang this wicked traitor on the gallows he himself had erected for the execution of the other.

Read the whole story in the Book of Esther, chapters iii. to ix. The name of God is not once given in this Book, but His presence and His great love and care for His people are to be clearly seen all through, "keeping watch above His own"; and how His Word *never* fails.

E. A.



"IT'S THE OTHER END, SIR."

"**H**ERE, Bob," shouted a merry little fellow of ten or so to a friend passing along the road, "I have a good plan for this afternoon."

"Right! I will come and hear it," replied Bob.

"Very well, come in this alley, for it is a secret. Do you know they are running special trains to P—— this afternoon for this great circus affair? They will be crowded. Mum cannot afford the fare, although it is only 6d. return, so I am going to ride free of charge."

"I suppose you want me to come with you?" said Bob scornfully. "Oh! no thanks, my friend. I am running no risks. You will be in a fine plight if you are caught."

"All right, I shall go alone then," said the other defiantly. "I want to see the circus, and if Mr. Robbins is at the gate I'll tell him I'll pay later on."

"All right, old chap," answered Bob, "but mark my words you will be sorry for it."

Nothing daunted, Jim started out for the tiny village station. It was a fairly easy matter to get on the platform, and Jim's hopes were rising fast. In steamed the train for P—— and our friend climbed into a carriage only occupied by an old gentleman. "This is fine," he said to himself, "I am sure Robbins will understand."

At that moment a horrible little voice inside said, "You are all right now, but the danger lies at *the other end*. It's that which matters. What will you say then?" Jim shuddered and tried to hide this voice by tapping on the window. The old gentleman mildly objected. Still the voice persisted and visions of gaol rose in front of the little laddie. Jim's despair increased, and, unable to restrain his feelings any longer, he flung himself on the seat and burst out crying bitterly.

"What is the matter, sonny?" said the old gentleman soothingly. "Are you not well?"

"*It's the other end, sir*," burst out Jim wildly. "What shall I do?"

Gradually with gentle kindness the old gentleman drew Jim's story from him. He listened in silence till all was finished; then turning to the frightened boy, said, "And now it is *the other end* which you fear!"

Jim merely nodded. The old gentleman bent towards the child. "Listen," he said earnestly, "If I were to pay your fare at the other end what would you say?"

"Sir," said Jim quickly, "I would pay you back every penny as soon as I earned it."

"No lad," replied the gentleman, "I said I would *pay* it for you—instead of you."

Jim looked up into the old gentleman's

face. He realized he meant it, so simply said, "Sir, I thank you ; you have saved me."

"That is right, boy, you have realized my meaning now. Do you know, long, long ago someone came all the way from heaven's glory to save people in a much greater way than this ?

"It was the Lord Jesus, the only Son of God. He came into this wicked world and died for sinful men and women, and boys and girls. Many people have heard of His great love and have believed it. They have said, 'Lord, I thank Thee for dying in my stead,' and now they do not fear *the other end*. Now, Jim, you need not fear the end of this train journey, for at P—I will pay for your ticket ; but *what about the end of your life ?* Can you stand before God and say, 'Lord I am fit for Thee, because Christ died for me ?' "

There was a slight pause, then Jim quietly said, "I am afraid of *that end* sir."

"Well, Jim, the Lord Jesus has died to make a way to heaven. We could not get there ourselves. He wants the same answer as you gave me just now—I thank Thee, Lord, for Thou hast **SAVED** me."

Without further delay, Jim knelt down and thanked His Saviour for dying for him. It was a never-to-be-forgotten moment in his life. "Oh !" said he on rising, "I had not thought this would come of this journey. The train story will help me to tell my school-chums of the Lord Jesus and what He has done for me."

"God bless you, son," said the old gentleman, placing a small testament in his hands. "Keep close to the Saviour by prayer and reading His word, and He will give you grace and strength to be a bold soldier for Him."

The rest of the journey was spent in quiet talk on the Lord Jesus ; and, the

station reached, a little explanation by the old gentleman and the production of the necessary fare secured Jim's exit from the platform. After buying his return ticket, he went on to the platform exclaiming, "No circus for me ; I am full of joy—really full."

True to his word, the little chap related his adventure to a crowd of school-mates the next day. After admitting his fault, he went on to say what a great blessing had come to him, and eagerly told the boys of the Lord Jesus and His love. Some laughed, some mocked, others merely listened, yet all realized that Jim knew *the other end* was all right now.

But what of the readers of this story ? Have you, boys and girls, thought of *the other end* ? You do not know how soon it will come ! Surely then it is high time to say, "Thank you, Lord Jesus. Thou hast died for me," and enjoy His love and forgiveness.

J. C.



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Questions for June, 1931.

Subject—Christ.

1. "Christ died." Write out the two verses where these words occur. (Romans 5.)
2. What did Philip preach unto them? (Acts 8.)
3. What did the devils know? (Luke 4.)
4. Who is born of God? (1 John 5.)
5. Who is to depart from iniquity? (2 Timothy 2.)
6. "Happy are ye." To whom does this refer? (1 Peter 4.)
7. How many times does the word "Christ" occur in Colossians 3?
8. "But now . . . of Christ." Find the whole verse where these words occur and write it out. (Ephesians 2.)
9. What are we to stand fast in? (Galatians 5.)
10. What did Paul say was far better? (Philippians 1.)

DEAR YOUNG FRIENDS,—

I am so glad to see a good many new names this month. Will you all read the rules again very carefully, as some of you are still giving where references are found instead of writing out the answer as well. This is why so many are in second and third class. S. Brown and J. Hardie must do ten questions. R. and J. Phillips must say where verses are found.

You will all be very grieved to hear that our dear little friend, Allan Carrick, of Thornaby-on-Tees, who has been such a regular searcher, has been taken home to be with the Lord, after meeting with a bad accident. We shall not see his name printed in the list again, but, thank God, it was written in heaven and he was quite ready when the Lord took him. I wonder, would you have been ready?

Your loving friend, E. M. A.

April Searchers.

Age 14 years and over.

1st Class.—M. Armes, A. Barnbrook, B. Borrill, E. Brett, N. Butler, B. Clark, S. Cooper, P. Cutting, G. Deacon, K. Denkin, B. Farrell, J. W. Ferguson, I. French, B. Frisby, J. Gatenby, M. Gelder, E. Henderson, D. Hewines, D. Holstead, W. Hope, M. Jobling, M. Middleton, L. Moore, A. Morgan, E. Morris, M. Morton, K. McARD, A. Muckie, K. Munro, A. Neal, M. Parker, J. Patterson, M. Phillips, R. Radbourn, V. Ratcliffe, V. Robbins, A. Rose, D. Rose, E. Rugg, H. Rugg, I. Sales, R. Seaton, B. Smith, M. Smith, V. Smith, F. Stephenson, O. Taylor, E. Ward, B. Westall, F. West, A. Weston, L. Wetton, P. White,

A. Wilkinson, M. Wood, P. Woodhouse, A. Wright, Doris Young, Dorothy Young.

2nd Class.—D. Butler, W. Evans, O. Green, E. Jenkins, A. Phillips, A. Rouse, C. Sales.

3rd Class.—T. Bell, S. Brown, N. Ferrow, M. Fuller, J. Hardie, M. Smelt, W. Varley, V. Williams.

Age 11 up to 13 years.

1st Class.—P. Adlington, A. Allan, N. Anderson, L. Ashmore, S. Bagshaw, F. Benfield, L. Benjamin, K. Bennett, J. Birss, D. Brett, E. Bullock, I. Bunce, J. Burley, D. Carswell, E. Carswell, E. Cave, R. Cave, A. Crawford, P. Crawford, D. Crudge, E. Darby, C. Deakin, I. Dick, A. Dix, E. Dockerty, M. Dryden, D. Dudley, M. Dyson, E. Empson, H. Empson, M. England, M. Farrell, J. C. Ferguson, R. Foster, F. Gelder, I. Griffith, K. Guest, E. Hards, I. Hartshorn, M. Hedley, L. Herron, E. Heuchan, L. Hickman, R. Hollands, M. Hooker, P. Hutton, K. Ireson, E. Jenkins, D. Jobling, E. Knell, N. Lowrie, A. Lyon, P. Maitland, D. McArthur, J. McCulloch, D. McNair, M. McNair, S. Melling, D. Meredith, K. Meredith, F. Metcalf, L. Middleton, F. Mitchell, A. Munro, B. Murray, N. Nelson, H. Northam, A. Oakley, J. Parton, G. Perkins, M. Reid, D. Rennie, F. Rennie, I. Rigg, M. Rogers, H. Ross, M. Ross, J. Rugg, John Rugg, J. D. Rugg, L. Scarborough, E. Scott, J. Shirra, J. Sime, E. Simpkin, J. Smith, N. Soakell, M. Spencer, M. Stephenson, L. Surtees, E. Swain, K. Swain, V. Taylor, L. Thorpe, W. Thurston, J. Winn, J. Wright, C. Woodhouse, F. Woods, G. Young.

2nd Class.—M. Brown, R. Cave, M. Crowe, R. Frisby, I. Monk, H. Parkes, K. Scott, B. Smith, J. Stirling.

3rd Class.—T. Adams, N. Cunningham, V. Dickenson, E. Falconer, A. Garbutt, G. Lightfoot, N. Newton, G. Nixon, P. Oliver, J. Phillips, R. Phillips, K. Revill, J. Robson, R. Saffhill, R. Storey, H. Sharpe, L. Varley, I. Whitehead, V. Williams.

Age 10 years and under.

1st Class.—D. Anderson, S. Bartle, W. Bartle, N. Bell, M. Bennett, I. Brayshaw, M. Bunn, A. Carrick, J. Crawford, N. Crudge, R. Davis, P. Dockerty, E. Douglas, I. Douglas, R. Dupen, F. Emerson, P. Empson, C. Feunell, F. Frisby, A. Grimes, F. Grimes, B. Hamilton, M. Hamilton, J. Huggins, I. Hume, J. R. Jardine, J. Jobling, M. Johnston, H. Lyon, G. Marriott, M. Marriott, B. Morris, M. Moss, A. Murray, V. Northam, O. Oldman, H. Parton, J. Peart, M. Perkins, E. Ratcliffe, J. Redpath, M. Rennie, D. Rice, H. Rogers, R. Rogers, J. Rogerson, E. Scott, T. Seymour, M. Simm, A. Smith, M. Snaith, J. Stirling, B. Stollery, M. Studd, G. Thompson, A. Thurston, H. Vine, J. Vine, E. White, M. Woodhouse, E. Young.

2nd Class.—P. Briggs, R. Dix, R. Dockerty, D. Lyon, L. Moore, A. Straw.

3rd Class.—D. Bell, E. Bell, J. Bell, F. Bennett, Q. Brett, J. Buckman, A. Clark, J. Downey, O. Monk, J. Pring, H. Whitehead, R. Williams, R. Wormald.

Answers to April Questions.

1. Job said, "I know that my Redeemer liveth" (Job 19. 25).
2. That God was their rock, and the High God their Redeemer (Psalm 78. 35).
3. Isaiah 43. 1, written out.
4. Their Redeemer is mighty (Proverbs 23. 11).
5. Christ hath redeemed us from the curse of the law (Galatians 3. 13).
6. The redeemed shall walk there (Isaiah 35. 9).
7. Psalm 31. 5, written out.
8. "As the Lord liveth, that hath redeemed my soul out of all distress" (1 Kings 1. 29).
9. Luke 1. 68, written out.
10. We have been redeemed with the precious blood of Christ (1 Peter 1. 19).

He that trusteth
in his riches
shall fall: but
the righteous
shall flourish
as a branch.

Proverbs XI. 28.

Short interesting articles containing the Gospel will be welcomed by the Editor :—
J. H. RUGG, 22, SHAFTESBURY STREET, STOCKTON-ON-TEES.

THE CENTRAL BIBLE TRUTH DEPOT, 5, Rose Street, Paternoster Square, London, E.C.4.
WESTERN BIBLE & TRACT DEPOT, 12 WATERLOO STREET, WESTON-SUPER-MARE. GOSPEL MESSENGER OFFICE, 2 & 3, BRISTOL PLACE, EDINBURGH.
THE NORTHERN COUNTIES BIBLE & TRACT DEPOT, 19, NORTHUMBERLAND COURT, NEWCASTLE-ON-TYNE. BIBLE & TRACT DEPOT, 182, ELIZABETH STREET, SYDNEY, AUSTRALIA.

OUR CHILDREN

FORMERLY
WORDS OF WELCOME.



READING THE BIBLE UNDER DIFFICULTIES DURING
THE TIME OF THE REFORMATION.

MY BIBLE.

HAVE you got a Bible? Where did you get it from? Do you value it? Where do you keep it? Just four questions. Let us take them one by one.

1. *Have you got a Bible?* Most of you will say, "Oh, yes." Well, is not this really wonderful, when there are countless numbers of boys and girls who have never seen one? In some countries to-day, if you were found with a Bible, you would very likely be imprisoned; in any case, it would be taken from you and destroyed.

The Bible is God's Word, and you have it in your possession. Have you ever thanked God for it?

2. *Where did you get it from?* Now I shall get various answers. "Father or mother bought it for me," says one. "I received it as a prize from Sunday School," says another. "A kind friend gave it to me," replies a third.

Shall I tell you where I got my first Bible from, after I had trusted Jesus as my Saviour? Well, I got it out of the sea! You will say that is strange; yes, but God knew I needed a Bible, and He knew too that a little boy of thirteen years old had not got the necessary cash to buy one.

Now for my story. One day about thirty years ago, I was searching along the sea-shore in a little bay in Cornwall. I used to find all sorts of things, but this day I found a bottle at high-water mark. Inside the bottle was a letter, which read like this: "This bottle was thrown overboard from the s.s. — when off the coast of Spain, and if ever picked up it would interest me to know where and when." There was an address inside, — Cornhill, London.

I promptly wrote to the gentleman, and he sent me a postal order for 10s., together with a nice letter.

Now I just sent that 10s. off at once for the best Bible it would buy; so that is how I got mine. Now for question three.

3. *Do you value it?* You say, "Yes, I think I do."

Are you quite sure you do? It is one of the most precious things God could ever give you. It tells us all about One Whom we have sinned against, and of the penalty those sins deserve. It also tells us of God's plan whereby we can be saved from that penalty. In short, it tells us all about the Lord Jesus, Who came to die for us on Calvary's cruel cross.

The Apostle Paul could say, "the Son of God, Who loved *me*, and gave Himself for me" (Galatians ii. 20). Can you say that? Do you know you are a sinner in God's sight, and need a Saviour? How you should value your Bible, for it tells you all this, and much more! Now for question four.

4. *Where do you keep it?* On a shelf at home; in a cupboard put away, or nearly forgotten in some other place? Now this won't do at all. If you value it, you ought to read it whenever you have a chance.

I try to keep mine handy, so that when I have a few moments to spare I can get at it quickly. Bibles are printed to read, not to put away. If you have trusted the Lord Jesus as your Saviour, I am sure He would like you to read a little of His Word every day; but if you have not trusted Him, don't you think it is quite time you did?

Nearly all the real Christians I know, were saved when they were young, and the Lord wants you. Just take your Bible *now*, and read in Luke xxiii. the record of what He suffered on Calvary's cross, and say to yourself, "Jesus did this for *ME*." The Lord Jesus Christ wants you to be able to say, "Thou art my Saviour."

Remember, you are not one of the children who have never seen a Bible. There may be an excuse for them, but you will have none to offer if you refuse God's message. Just do as I did when a boy—trust Him, and DO IT NOW.

G. K.



HOW LITTLE RUTH BECAME A MISSIONARY.

SHALL I tell you about a little girl who lived in London many years ago? She was very fond of her name, Ruth, and often read the story of her namesake in the Bible, as well as other stories there. But though she had good and loving parents, who taught her all that Jesus wanted her to do, she was often very naughty; told lies, and stole plums and sweets out of the cupboard, and got in a temper when mother or sisters scolded or punished her. She would often cry to God to forgive her, being afraid to go to sleep at night lest she should wake up in hell!

One night, before Ruth was nine years old, she was going to bed alone, and when kneeling down as usual, the text her dear mother had taught her came vividly to her mind: "Come unto Me, all ye that labour and are heavy-laden, and I will give you rest"; and Ruth thought, "I have been disobedient to Jesus all my life and haven't come, though He has been calling me." So, still kneeling, she said, "Lord Jesus, You have called me again, I come now to Thee with all my sins"; and then another verse already learnt came by God's Spirit to her heart, "The blood of Jesus Christ His Son cleanseth us from all sin." At once all the burden rolled away, and Ruth thanked the dear Lord Jesus for suffering so many blows and for being nailed to that cruel cross for

her, and there dying to take away all her sins.

She lay down and slept till morning, then dressed quickly and ran to her mother's room and said, "Mamma,

'I've found the precious Christ of God,
My heart doth sing for joy,'"

and together they knelt down and thanked the Lord Jesus for His saving grace.

That little girl had many tumbles and fights before she learnt that Christ could not only cleanse from all sin but give the victory too, as she committed herself wholly to Him day by day.

When she grew old enough, the Lord said to her, "I have got a lot of lost sheep and little lambs in India. I want you to come with Me there, and seek them and bring them to Me." So away she went with the Good Shepherd; and He has often said: "Rejoice with Me; for I have found My sheep which was lost" (Luke xv. 6).

Now, dear little friends, come to Jesus with your sins TO-DAY; then tell all your playmates about Him; pray, too, for all His little lambs, black and white, and one day He will let you lead some to Himself.

R. L.



ALL FOR GOD.

TWO little eyes to look to God;
Two little ears to hear His Word;
Two little feet to run in His way;
Two little hands to do His work each day;
One little tongue to speak His truth;
One little heart to trust Him in youth;
Take them, my Lord, and let them be
Always obedient and true to Thee.



MORE PRECIOUS THAN RUBIES

LESSONS FROM THE
PROVERBS.

VII.

HE that walketh with wise men shall be wise: but a companion of fools shall be destroyed" (Proverbs xiii. 20).

"He that followeth vain persons (or idlers) is void of understanding" (Proverbs xii. 11).

In other words, those who would be good must keep good company. Our character is shown by our choice of friends. Plato, the wise old heathen philosopher, said: "The wise man will want to be ever with him who is wiser than himself." Just as our bodies need pure, fresh air to keep them healthy, so our minds need the companionship of those who will help us to love what is pure and good.

King Solomon was succeeded on his throne by his son, Rehoboam. Soon after his coronation at Shechem, a deputation from the tribes of Israel came to him, bringing a request that he would lessen the taxation on the land, and so make life easier for all. Now Solomon's

reign had been glorious, and prosperous, and peaceful. True, heavy tribute had been laid upon the people, but there had also been many blessings.

These discontented men, forgetting the blessings and remembering only the burdens, determined to get the new king to alter matters.

Rehoboam told them to come to him again in three days. Meanwhile he summoned a council of his courtiers to consider the request.

The old statesmen who had lived with his father gave him sage advice. They said, "If thou wilt make reasonable allowance for their grievances and lessen their burdens, thou wilt secure their loyal allegiance."

The young courtiers, however, who had grown up with Rehoboam, and had been his companions and playmates, and who knew nothing of the duties of a king, were hot and haughty, and advised him to return a severe and threatening answer.

The story tells us that Rehoboam listened to the foolish advice of the young men, with the result that he brought serious trouble upon himself and his land. (See 1 Kings xii. 1-14; and

2 Chronicles x. 1-12.) Had he walked with wise men, he would have shown himself wise; instead of which he let the world know his weakness and folly.

Boys and girls, see to it that you choose companions who love and do what is right, rather than those who flatter and amuse and lead you into selfish pleasures.

Above all, be careful to listen to the Voice which calls you to good and noble conduct. Seek to be one of the "friends" of whom the Lord Jesus speaks in John xv. 14; and let the glad response of your heart go out to God: "My Father, Thou art the guide of my youth" (Jeremiah iii. 4).

E. A.



THE CHILDREN'S SCHOOL.

ON the gate of a house in Stanmore, Middlesex, there are some words in French which mean, "The school of the little ones," or "Children's school."

In Psalm lxxi. verse 17, David says: "O God, Thou hast taught me from my youth." David was a very great man, and at the time he used these words he wore a crown and ruled a kingdom. But he needed to be taught, and he tells us that he had been to school, and that the wisdom which he had was given him by the Teacher Who taught in that school.

No doubt David had other teachers; but all the teachers he had would have been of little use to him if he had not also been taught of God. Your teachers reach your ear, but God gets at the heart, and that is where we need most to be taught.

Have you ever thought how very kind it is of the great God to become the Teacher of children? He made the blue sky, the sun and moon and those bright stars we see at night. He piled up the great mountains and started the mighty rivers flowing, and He is so great that

all things in this world are just like nothing when compared to Him; and yet He stoops to teach boys and girls!

God teaches us to value our souls. How many boys and girls pay a great deal of attention to their bodies, what they shall eat and drink; what they shall wear; what they shall play at; *and yet forget all about their souls*, their real selves. Then God teaches us to see our sins, so that we may be led to feel our need of the Saviour; also teaching us to see where the remedy for our sin lies, even in the Lord Jesus Christ, so that those who have been truly taught by God come to the Lord Jesus and commit their souls to Him to save them from their sins.

But it is terribly sad to think how many dear boys and girls refuse to be taught. They will not learn to value their souls; they refuse to take the place of the lost sinner; they do not come to the Lord Jesus Christ for pardon; and later on, when it is too late, when death has carried them away, they will be forced to cry that sad cry, "It might have been so different, had I been willing to be taught by God."

Will you not enter God's school without delay? God is the Teacher you must have if you are to live so as to please Him in this world and be with Him in heaven in the next. He is a most patient, wise and loving Teacher. God's school is open to all. The scholar, where is he? The scholar, where is she? May you answer like young Samuel, "Here am I."

E. A.—S.



LESSONS FROM THE ANT.

GOD teaches us many beautiful lessons through animals. The Book of Proverbs teems with them. For a few moments we desire to engage our readers' attention with the ant.

First of all, let us consider its

DILIGENCE.

Of all insects it is surely the most industrious. As soon as the winter is past, in the first fine day in April, the ant-hill, that seemed a desert, now swarms with new life. Myriads are at work. Their first duty is to examine the hill, which may be considered their citadel, in order to repair any damage that may have been done to it during the rigours of winter. From then onwards, they work continually, till the bad weather comes again to stop them. This teaches us that we should work while it is day, for the night comes when no man can work.

Secondly we have a lesson to learn from its

PROPENSITY TO LABOUR.

It does not labour because it is forced to do it. It does it because it cannot refrain from doing it. It has "no guide, overseer, or ruler," who would compel it to work. Thus it should be with Christian boys and girls. The love of Christ should constrain them to work, then nothing would restrain them from doing it.

We now come to a third lesson. It knows the importance of

UNITY.

If, in its excursions, it finds anything too heavy for it to carry, it will call

others to its aid. By united effort they will force along the heavy load, some dragging, others pushing. We too should "strive together," as the Apostle Paul tells us, "for the faith of the Gospel" (Philippians i. 27).

Lastly, we have something to learn from its great

LOVE FOR ITS YOUNG.

Naturalists have often written about this. They say it has most tenderness and loving care for its young. If an enemy destroyed its home, the first thing it would do would be to carry its young to a place of safety. In cold weather it may be seen carrying it in its mouth, without causing it the slightest injury, to the very depths of its habitation. When the weather is fine, it will bring it nearer the surface, where its maturity may be assisted by the warmth of the sun. Does not this tell us that we should love one another, and care for one another?

In conclusion, we should be *diligent*, and use all our time and talents for Jesus; we should be *propense to labour*, not working because we *have* to do it, but because we *love* to do it; we should seek *unity*, for unity is strength; and we should *love* one another, and *care* for one another, for this is the "new commandment."

J. H.



ANT HILL.

RULES FOR SCRIPTURE SEARCHERS.

1. Searchers 10 years and under do 6 questions. Age 11 up to 13, do 8 questions. Age 14 and over answer all the questions.

2. Only a reference Bible to be used, no concordance, no outside help.

3. Write out each answer and give chapter and verse where found.

4. Put your name and address and age *this year* on the first lines of your paper.

5. Address envelope—"Scripture Searching," Central Bible Truth Depot, 5, Rose Street, London, E.C.4. Mark in left-hand corner, "Educational Exercise." Do not stick down, but tuck in flap, put on $\frac{1}{4}$ d. stamp if not over 2 oz., and post to reach by end of month. Answers from abroad may be sent after, but by *letter post*.

Scripture Searching.

Rewards will be given in each class at the end of the half-year. Only ONE prize will be given to any one successful Searcher in the current year.

A certificate will be given to any Searcher who is in 1st Class for the half-year. Two certificates gained consecutively, will win a prize.

Questions for July, 1931.

Subject—Master

1. "One is your Master." Find the two verses where these words occur and write them out. (Matthew 23.)
2. Who shall be honoured? (Proverbs 27.)
3. What did a certain scribe say unto the Lord? (Matthew 8.)
4. What did the servant say when they rose up in the morning? (Genesis 24.)
5. "Ye call me . . . so I am." Find the verse where these words occur and write it out. (John 13.)
6. "These have no master." Of whom were these words spoken? (1 Kings 22.)
7. What did Martha say to her sister? (John 11.)
8. Find a similar verse to number 4 in the same chapter and write it out.
9. "If a man . . . every good work." Find the verse where these words occur and write it out. (2 Timothy 2.)
10. Who refresheth the soul of his masters? (Proverbs 25.)

DEAR YOUNG FRIENDS,

I am sorry so many of you gave wrong answers to Numbers 3 and 6 of May questions. Do not give the answer which you think is correct, but compare it with the question first.

I am very pleased to see so many new names, especially those of ten years and under. Quite a number of these are from Bradford. There is not room to mention names this time, but will you all make a note that the answers must be written out in full and the references given. Some of the new ones have not done this.

U. Green is in 1st Class for February.

Your loving friend,

E. M. A.

May Searchers.

Age 14 years and over.

1st Class.—M. Armes, D. Butler, A. Butler, B. Clark, S. Cooper, P. Cutting, G. Deacon, K. Deakin, B. Farrell, J. W. Ferguson, E. Fordy, M. Fuller, J. Gatenby, C. Green, W. Heap, D. Holstead, W. Hope, E. Jenkins, M. Jobling, D. Lawson, L. Moore, K. McArd, A. Muckle, K. Munro, C. Nicol, M. Parker, A. Phillips, B. Proud, R. Radbourne, G. Ramsay, V. Ratcliffe, N. Rixson, F. Rogerson, A. Rose, D. Rose, M. Rose, E. Rugg, H. Rugg, C. Sales, R. Seaton, B. Smith, M. Smith, V. Smith, F. Stephenson, C. Taylor, W. Varley, F. West, P. White, A. Wilkinson, M. Wood, Doris Young.

2nd Class.—L. Bell, W. Evans, B. Frisby, J. Patterson, V. Robbins, M. Slater, E. Ward, A. Weston, L. Wetton, A. Wright, Dorothy Young.

3rd Class.—N. Baker, E. Brett, A. Dinsdale, M. Gelder, A. Neal, I. Sales, B. Westall.

Age 11 up to 13 years.

1st Class.—F. Adlington, M. Anderson, L. Ashmore, T. Bagshaw, P. Benfield, L. Benjamin, K. Bennett, J. Birss, D. Brett, M. Brown, E. Bullock, W. Bunn, J. Burley, D. Carswell, E. Carswell, W. Carter, E. Cave, P. Crawford, M. Crowe, D. Crudge, E. Darby, I. Dick, M. Dryden, D. Dudley, M. Dyson, E. Empson, H. Empson, M. England, E. Falconer, M. Farrell, J. C. Ferguson, A. Fordy, I. Griffiths, K. Guest, I. Hartshorn, L. Herron, L. Hickman, M. Hooker, J. Humphries, K. Ireson, E. Jenkins, D. Jobling, E. Knell, G. Lightfoot, A. Lyon, P. Maitland, D. McArthur, J. McCulloch, D. McNair, M. McNair, S. Melling, D. Meredith, F. Metcalf, P. Mitchell, C. Monaghan, A. Munro, B. Murray, N. Nelson, B. Northam, D. Oakley, J. Parton, G. Perkins, H. Proud, M. Rogers, G. Rogerson, H. Ross, M. Ross, J. Rugg, John Rugg, J. D. Rugg, L. Scarborough, E. Scott, E. Simpkin, B. Smith, J. Smith, V. Smith, M. Spencer, A. Stewart, J. Stirling, R. Storey, J. Tait, W. Taylor, L. Thorpe, W. Thurston, L. Varley, C. Woodhouse, G. Young.

2nd Class.—N. Anderson, A. Crawford, F. Gelder, R. Hollands, N. Lowrie, G. Nixon, A. Oakley, M. Parker, N. Parker, P. Rennie, E. Swain, K. Swain.

3rd Class.—D. Binns, I. Bunce, K. Booth, E. Coates, C. Deakin, V. Dickinson, A. Dix, E. Dockerty, E. Fulthorpe, A. Glendenning, E. Hards, D. Kirkup, K. Meredith, N. Newton, K. Revill, E. R. Scott, J. Sime, K. Slater, N. Soakill, M. Stephenson, L. Surtees, A. Taylor, A. Tyreman, I. Whitehead, V. Williams, J. Wright, F. Woods.

Age 10 years and under.

1st Class.—D. Anderson, S. Bartle, J. Battle, D. Bell, J. Bell, N. Bell, M. Bennett, G. Birss, I. Brayshaw, Q. Brett, M. Bunn, J. Crawford, R. Davison, E. Douglas, I. Douglas, R. Dupen, F. Emerson, P. Empson, C. Fennell, G. Fulthorpe, A. Grimes, F. Grimes, D. Harrison, N. Henderson, J. Henry, G. Hey, E. Hoyle, J. Huggins, J. Jobling, M. Johnston, H. Lyon, D. Lyon, M. Marriott, B. Morris, M. Moss, A. Murray, V. Northam, O. Oldman, H. D. Parton, M. Perkins, E. Ratcliffe, J. Redpath, D. Rice, H. Rogers, R. Rogers, J. Rogerson, Jean Rogerson, E. Scott, T. Seymour, A. Smith, M. Snaith, J. Stirling, G. Thompson, A. Thurston, H. Vine, E. White, M. Woodhouse, E. Young.

2nd Class.—P. Briggs, J. Butterwick, N. Crudge, R. Dix, P. Dockerty, G. Marriott, M. McCulloch, A. Straw.

3rd Class.—M. Anderson, E. Bell, M. Carter, R. Dockerty, J. Downey, D. Glendenning, W. Glendenning, R. Lambert, D. Leeson, M. Leeson, R. Lowrie, E. Moorcroft, L. Moore, D. Parker, J. Pring.

Answers to May questions.

1. Acts 2. 36 written out.
2. "Lord, to whom shall we go? Thou hast the words of eternal life" (John 6. 68).
3. "The Lord, He is the God; the Lord, He is the God" (1 Kings 18. 39).
4. The Lord. (Genesis 39. 2 or 3.)
5. "Lord, I believe; help Thou mine unbelief" (Mark 9. 24).
6. "Increase our faith" (Luke 17. 5).
7. Psalm 86. 5 written out.
8. In the Lord Jehovah. (Isaiah 26. 4.)
9. The Lord. (2 Timothy 4. 17.)
10. That Jesus Christ is Lord. (Philippians 2. 11.)

In the way of
righteousness
is life ; and
in the pathway
thereof there is
no death.

Proverbs XII. 28.

Short interesting articles containing the Gospel will be welcomed by the Editor :—

J. H. RUGG, 22, SHAFTESBURY STREET, STOCKTON-ON-TEES.

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OUR CHILDREN

FORMERLY
WORDS OF WELCOME.



SLAVE CHILDREN FOR SALE IN THE MARKET OF ROME.
An oft-recurring incident in the early history of Britain.

REDEEMED.

REDEEMED. What music in this word to those who have experienced its meaning! What does it mean? Ask the dark skinned negro who once knew what it was to be a slave. It means that the old life of hardship is gone. The taskmaster with his lash and cruelty is a thing of the past. Thralldom is exchanged for Freedom. Sighing and tears are exchanged for gladness and rejoicing. But how came this wonderful change? A great price had to be paid if the poor slaves were to be set free. They could not redeem themselves, the cost was too great. The sum demanded by the Slave Owners was twenty million pounds, and this great price was gladly and willingly paid by the British Government in order that slavery might be abolished. We are glad to think that our country carried out such a great and good work and did not think the cost too much.

Do you know that a greater price has been paid for your redemption?

Perhaps you say, "But I am not a slave. I do not need redeeming." Listen! God's Word says you are a slave and in bondage unless you have been set free. "All are under sin" (Romans iii. 9, 23). The cruel taskmaster is Satan, and the only wages he pays are "the wages of Sin," namely, "Death" (Romans vi. 23).

The worst thing about this slavery is that many who are under it do not realize their terrible condition. God's Word plainly says that they are "taken captive by Satan" (2 Timothy ii. 26); that they are in darkness and away from God (Acts xxvi. 18); that Satan's object is to destroy them (John x. 10); and yet they are so deceived that they think that being in the service of Satan is better than being in the service of God. If your eyes have been opened and you feel your need of a Deliverer—a Saviour—a Redeemer, I have good news for you.

You could not possibly redeem yourself. The price that justice demanded was too great, but Someone who loves you has undertaken to pay the price. "For God so loved the world, that He gave His only begotten Son, that whosoever believeth in Him should not perish, but have everlasting life" (John iii. 16). Yes, the Lord Jesus Christ, God's Son, came willingly from Heaven to Earth and offered Himself as the great Ransom for sinners. Twenty million pounds was the ransom price paid to liberate the West Indian Slaves. But we who believe in Jesus have not been "redeemed with corruptible things as *silver and gold*, . . . but with THE PRECIOUS BLOOD OF CHRIST"; and of such our blessed Lord and Master can say, "I have redeemed thee, I have called thee by thy name, thou art Mine" (Isaiah xliii. 1).

These words were spoken to the Israelites who had been redeemed from the bondage and slavery of Egypt, but they are equally true of those who have been redeemed from sin's bondage and Satan's cruel slavery. Let us go over these precious words carefully. Notice who speaks—"I," Jehovah, the Creator, the One who became a Man and yet the Mighty God. What does He say? "I have," an accomplished fact, not "I will." It is something *already done*, for even when we were enemies Christ died for us (Romans v. 8-10). What does the message say He has done? "I have REDEEMED THEE." Are these sweet words to you? If you have been set free from your bondage they surely have music in them for you.

Notice how personal the words are. All may come, all may be saved, rich and poor, old and young. Whosoever will may come, but the message is intensely personal. It comes to you. "I have called THEE by thy name." Have you heard the Saviour's call? He says, "Come unto Me, . . . and I will give

you rest" (Matthew xi. 28). He offers you Pardon, Life, Joy, Peace and Eternal Redemption. He gave Himself a Ransom that He might purchase you. *He died for you.* Will you not turn away from all your sin and trust in Him? Then you will be able to sing—

"Not my own! but saved by Jesus,
Who redeemed me by His blood:
Gladly I accept the message,
I belong to Christ the Lord!

"Not my own! . . . oh, not my own!
Jesus, I . . . belong to Thee!
All I have, and all I hope for,
Thine for all eternity!

"Not my own! to Christ my Saviour,
I, believing, trust my soul;
Everything to Him committed
While eternal ages roll."

G. E. M.



TO YOUNG CHRISTIANS.

ARE YOU GROWING IN GRACE?

WHAT a grand thing it is to know that we are "saved by grace!" We have been redeemed and our sins forgiven, "according to the riches of God's grace." But the Lord's desire is that we should "GROW IN GRACE, and in the knowledge of our Lord Jesus Christ" (2 Peter iii. 18). Shall we consider, then, what it means to grow in grace?

Firstly, what is GRACE? We speak of a person doing things with a good grace. It is meant that an unpleasant task is done willingly and without complaint. This was true of the Lord Jesus. Did He not undertake willingly and without complaining the very, very unpleasant task of bearing "our sins in His own body on the tree?" (1 Peter ii. 24.) Thus was shown "the grace of our Lord Jesus Christ, that, though He was rich, yet for *your* sakes He became poor" (2 Corinthians viii. 9). His grace—His unbounded graciousness—made it possible for us to be brought into GRACE, that is into UNDESERVED FAVOUR.

Think of it in this way. Supposing a poor beggar was standing in Whitehall, London, awaiting the passing of the King in his wonderful golden carriage of state, going to open Parliament. The splendid procession draws near to where the beggar stands, and, suddenly, the King stops the carriage. Amidst amazement on the part of the King's Bodyguard and the crowds lining the great highway, the King descends and calls for the beggar, with whom he speaks and sends away. The procession proceeds. On the return journey to Buckingham Palace it is noticed that a second person sits with the King, wearing royal robes similar to the King himself. A closer look reveals our beggar friend. He appears at ease and enjoys the presence of the King, who is taking him home to the Palace. Later, we learn from a decree issued by the King that the beggar is now his adopted son, and has the rights and dignity of a King's son. You say it is too wonderful to be true; and yet that is just what God has done for you and me. He has "justified us *freely* by His grace," and "BY FAITH we have access into THIS GRACE wherein we stand." Is it not the undeserved favour of God? You are one of God's favourites! This *is* wonderful but it is gloriously true. You are in the same favour with God as His own beloved Son. You are "accepted in Him." This, then, is GRACE.

How do we GROW in grace? By standing just where God has put us and faith has brought us, and enjoying the love that made it possible. Let us think of a young fruit-bearing tree. Three things are necessary for healthy growth. It needs to be planted in good soil; it needs plenty of warmth; lastly it requires to be well watered. Now a Christian is a "planting of the Lord." GRACE is the good soil in which he or she stands. God's LOVE

(continued on page 61)



MORE PRECIOUS THAN RUBIES

LESSONS FROM THE
PROVERBS.

VIII.

A FALSE balance is abomination to the Lord" (Proverbs xi. 1).

"Divers weights, and divers measures, both of them are alike abomination to the Lord" (Proverbs xx. 10).

Carved on the old gateway of the Market Hall of the City of Perth could be seen, many years ago, the first of these Proverbs. It was put there in the days soon after the Reformation, when God's Word was much valued; and, because Bibles were so costly that only the wealthy could afford to buy one, carving texts in stone was a way of bringing the Scripture before the minds of the people.

What was this particular verse meant to teach the busy market folk?

Just this, that in weighing their goods, or measuring yards of material, they were to be honest, and give exact weight and measure. Unfair dealing was, and is, abomination to the Lord.

In Solomon's days, as in our own, there were, sad to say, sellers who used unfair means to increase their own gain by defrauding unwary customers.

In very ancient times stones of

different sizes were used as weights, and merchants carried them in a leather bag, or "pouch." In Leviticus xix. 36 and Proverbs xvi. 11 (margin) we find mention of these stones. Even now they are to be found among Eastern shopkeepers and traders; and the opportunities for cheating are great.

God directed His people Israel to be just and fair in their dealings (Deuteronomy xxv. 13); and, to enforce His command, He ordered the standard weights and measures to be kept in the Tabernacle. We read again and again of "the shekel of the Sanctuary" (Exodus xxx. 13-xxxviii. 24; Leviticus xxvii. 25). Sad to say, God's prophets had often to rebuke the people for dishonest practices.

Amos viii. 5 is one such case of short measures and light weights.

Are you saying, "All this has nothing to do with us? We do not buy or sell or use any kind of weights or measures."

Think a minute! Are you always *quite* fair when doing your lessons? Do you put all your effort into learning them well, or do you "slack," and give "short weight?"

What about the wasted minutes when mother sends you an errand ?

Our God and Father desires truth in our actions, and "by Him actions are weighed" (1 Samuel ii. 3). Many boys and girls, who would never dream of taking what did not belong to them, are yet careless about other people's property—books and toys, for instance—which are lent to them ; and they give "short measure" instead of whole hearted industry in their allotted tasks.

Jeremiah xlviii. 10 tells of the strong displeasure of God towards those who do His work "negligently" (margin). Remember that the duty lying nearest to you is for the time "the work of the Lord" for *you* ; and see to it, dear boys and girls, that there is no "false balance" in your life.

E. A.



TO YOUNG CHRISTIANS—*continued.*

supplies the warmth, and the water is the WORD of God. GRACE to stand in, LOVE to revel in, and the WORD to take in. Please notice that all these things are of God, including yourself, for you are "born of God." You cannot contribute to your own growth. The Holy Spirit takes of the word of God, and waters the roots. But even He cannot promote growth in this way unless you, "As newborn babes, *desire* the sincere milk of the word, that ye may grow thereby" (1 Peter ii. 2).

You *can* hinder growth by allowing "malice, and all guile, and hypocrisies, and envies, and all evil speakings," to harden the good soil of grace. Your love will grow cold, and you will be unhappy and droop. Oh ! do not let these things come in and spoil the good healthy plant. These are the "little foxes" which spoil *tender* plants. *Lay them aside*, out of love for Him who first loved you.

What will be the result ? You will be

"like a tree planted by the rivers of water, that bringeth forth his fruit in his season ; his leaf also shall not wither ; and whatsoever he doeth shall prosper" (Psalm i. 3).

So pray daily and ask the Lord Jesus that He will constantly "direct your hearts into the love of God," there to abide and enjoy the FAVOUR placed upon you, and thus you will "GROW IN GRACE."

F. J. F.



HOW ALLAN CARRICK WAS CALLED HOME.

ALLAN was a bright little boy of nine years, and a general favourite amongst the children with whom he mixed. More than this, he loved to attend the Sunday School, being a regular and punctual scholar and a diligent searcher of the Scriptures. Unlike many boys and girls who attend Sunday School, Allan was usually present, along with his parents, at the evening Gospel meeting ; in fact, it was through his winning appeals that they decided to attend.

Have *you* ever invited your mother and father to the Gospel preaching ? If not, will you follow the example shown and continue asking until they go ? and then, as the Lord Jesus Christ becomes known by them, what a joy it will bring to you !

I wonder, dear reader, whether you love your Bible, and does your name appear in the list of Scripture Searchers month by month ? The Apostle Paul could commend Timothy because from a child he had known the Holy Scriptures, which are able to make wise unto salvation through faith which is in Christ Jesus.

There is much in the world to-day that would claim your attention, but do not neglect the reading of God's Word. If you should be spared to grow up you

will find what comfort and support is to be obtained from a *heart* knowledge of the Scriptures.

Our little friend was called to Heaven very suddenly. He was returning home after delivering a message for his mother and, whilst crossing the road at the end of the street in which he lived, was knocked down by a motor transport. He was picked up unconscious and conveyed to the hospital, where he passed away shortly after admission.

What if it had been YOU? Would you have been ready to meet God? YOUR turn *must* come some day; and unless, like Allan, you have trusted the Lord Jesus Christ as the One who by His death on Calvary bore the judgment your sins deserved, your ETERNITY will have to be spent away from God and Heaven.

Just a short time before meeting with his accident, Allan's mother heard him singing:

"I thank God for the Bible and the truth it brought to me,

When I was sinking down 'neath sin's dark waves;

For since I've searched its pages I have found the Rock of Ages,

Now my happy soul is singing 'Jesus saves!'"

He was also very fond of the hymn, probably known to most of you, the first verse of which is:

"I love to sing of Jesus,

The story all so true;

To me most sweet and precious,

The old, but ever new.

He came from brightest glory,

From radiant courts on high;

How matchless is the story

Of Him Who came to die!"

If my reader is already a Christian, may you follow the bright example set by our young friend of valuing, more than ever, the privileges regular attendance at the Sunday School affords, together with *set* purpose of heart to "search the Scriptures," that you may learn more of your blessed Saviour.

But to those of whom it could not be said truly that they "love to sing of Jesus," may they take warning by Allan Carrick's sudden call, and *here* and now confess the Lord Jesus Christ as their own personal Saviour; then all will be well for both time and eternity.

J. H. R.

PRIZE LIST, June, 1931.

Age 14 years and over.

1. ALICE WILKINSON, 47, Felton Street, Byker, Newcastle-on-Tyne.
2. DORIS YOUNG, 26, Harvey Street, Byker, Newcastle-on-Tyne.
3. DORIS HOLSTEAD, 17, North Street, Otley, Yorks.
4. BARBARA FARRELL, Sunnyridge, Vincent Street, Walsall.

Certificate List.

M. Armes, N. Butler, J. W. Ferguson, J. Gatenby, W. Hope, R. Radbourn, V. Ratcliffe, E. Rugg, B. Smith, V. Smith, P. White, M. Wood.

Age 11 up to 13 years.

1. EDITH KNELL, 64, Lewisham Road, S.E.
2. MOLLY DRYDEN, 58, Union Road, Byker, Newcastle-on-Tyne.
3. MARY DYSON, 64, Lewisham Road, S.E.
4. MARJORIE ROSS, 169, Osborne Road, Newcastle-on-Tyne.

Certificate List.

N. Anderson, F. Benfield, J. Burley, D. Carswell, I. Dick, M. Farrell, J. C. Ferguson, M. Hooker, E. Jenkins, D. McNair, M. McNair, F. Metcalf, B. Murray, N. Nelson, B. Northam, G. Perkins, H. Ross, Jessie Rugg, John Rugg, J. Smith, W. Thurston.

Age 10 years and under.

1. NORAH BELL, Whinfield, Edzell, Brechin.
2. ANNIE MURRAY, Lorbottle Stends, Thropton, Morpeth, Northumberland.
3. FRANK GRIMES, 46, New Street, Thornaby-on-Tees.
4. VICTOR NORTHAM, 7, Southville Terrace, Lyncombe Vale, Bath.

Certificate List.

D. Anderson, G. Biss, I. Brayshaw, F. Emerson, C. Fennell, A. Grimes, J. Huggins, M. Moss, M. Perkins, J. Redpath, D. Rice, H. Rogers, R. Rogers, E. Scott, T. Seymour, M. Snaith, H. Vine, E. White.

RULES FOR SCRIPTURE SEARCHERS.

1. Searchers 10 years and under do 6 questions. Age 11 up to 13 do 8 questions. Age 14 and over answer all the questions.

2. Only a reference Bible to be used, no concordance, no outside help.

3. Write out each answer and give chapter and verse where found.

4. Put your name and address and age *this year* on the first lines of your paper.

5. Address envelope—"Scripture Searching," Central Bible Truth Depot, 5, Rose Street, London, E.C.4. Mark in left-hand corner, "Educational Exercise." Do not stick down, but tuck in flap, put on $\frac{3}{4}$ d. stamp if not over 2 oz., and post to reach by end of month. Answers from abroad may be sent after, but by *letter post*.

Scripture Searching.

Rewards will be given in each class at the end of the half-year. Only ONE prize will be given to any one successful Searcher in the current year.

A certificate will be given to any Searcher who is in 1st Class for the half-year. Two certificates gained consecutively will win a prize.

Questions for August, 1931.

Subject—Comfort.

1. "I will turn their mourning into joy." Find the verse where these words occur and write it out (Jeremiah 31.).
2. Another Comforter. Find the verse where these words occur and write it out (John 14.).
3. Whose name in Genesis 5. means "Comfort?"
4. How many times do the words "comfort," "comforted" and "comforteth" occur in 2 Corinthians 7.
5. Who shall teach us all things? (John 14.)
6. What did the Psalmist say about comfort? (Psalm 71.)
7. What did Paul tell the brethren to be? Write out the verse (2 Corinthians 13.).
8. Whom did Joseph comfort and speak kindly to? (Genesis 50.)
9. What is said about those that mourn? (Matthew 5.)
10. How did the Lord answer the angel? (Zechariah 1.)

DEAR YOUNG FRIENDS—

I am sorry that so many gave the wrong answer to No. 6 in June questions. "Happy are ye" refers to those who are reproached for the Name of Christ. A good many Searchers said it refers to all of us, but I am afraid some of us know very little about it. Perhaps your parents or Sunday School teachers will explain it further to you.

You will find the answer to No. 3 in this month's questions in a reference Bible. Try and borrow one if you have not one of your own.

Always read right through the chapter, as there is sometimes a similar answer which is not the correct one. F. M. Birss is in the 1st Class for April. I am sorry his name was omitted. Do not be discouraged if you have not gained a prize. Remember that two certificates will win a prize.

I shall be glad if those over 13 years will put at the bottom of their next paper what is the meaning of being reproached for the Name of Christ, and I will give a little booklet to the six best answers.

Your loving friend, E. M. A.

June Searchers.

Age 14 years and over

1st Class.—M. Armes, B. Borrill, E. Brett, D. Butler, N. Butler, R. Clark, S. Cooper, K. Deakin, B. Farrell, J. W. Ferguson, I. French, M. Fuller, J. Gatenby, D. Holstead, W. Hope, E. Jenkins, M. Jobling, D. Lawson, C. Ling, P. Mitchell, K. McArd, A. Muckle, M. Parker, J. Patterson, R. Radbourn, V. Ratcliffe, N. Rixson, A. Rose, D. Rose, M. Rose, E. Rugg, H. Rugg, I. Sales, R. Seaton, M. Smelt,

B. Smith, M. Smith, V. Smith, F. Stephenson, C. Taylor, F. West, L. Wetton, P. White, A. Wilkinson, M. Wood, D. Young.

2nd Class.—P. Cutting, L. Moore, A. Morgan, K. Munro, A. Neal, C. Nichol, V. Robbins, F. Rogerson, E. Ward.

3rd Class.—J. Anderson, A. Dinsdale, M. Gelder, D. Hanson, W. Heap, M. Middleton, M. Slater, H. Sutton, B. Westall.

Age 11 up to 13 years.

1st Class.—N. Anderson, S. Bagshaw, T. Bagshaw, G. Barnes, T. Bell, F. Benfield, K. Bennett, M. Brown, I. Bunce, J. Burley, M. Calvert, D. Carswell, E. Carswell, E. Cave, C. Deakin, I. Dick, M. Dodds, M. Dryden, M. Dyson, E. Falconer, M. Farrell, J. C. Ferguson, K. Guest, J. Haney, I. Hartshorn, M. Hedley, R. Hollands, M. Hooker, J. Humphries, P. Hutton, E. Jenkins, D. Jobling, E. Kemp, D. Kirkup, E. Knell, G. Lightfoot, N. Lowrie, P. Maitland, D. McArthur, J. McCulloch, D. McNair, M. McNair, S. Melling, K. Meredith, P. Metcalf, M. Murray, N. Nelson, G. Nixon, B. Northam, G. Perkins, H. Ross, M. Ross, John Rugg, Jessie Rugg, L. Scarborough, B. Smith, J. Smith, V. Smith, V. Snowden, M. Spencer, M. Stephenson, J. Stirling, L. Stokoe, E. Swain, K. Swain, W. Thurston, V. Williams, A. Wright.

2nd Class.—R. Anderson, L. Ashmore, J. Birss, D. Brett, D. Bright, E. Bullock, W. Carter, D. Crudge, E. Darby, A. Dix, D. Dudley, I. Griffiths, F. Jordan, M. King, A. Munro, S. McEwan, N. Parker, M. Rogers, G. Rogerson, J. D. Rugg, E. Scott, W. Taylor, J. Winn, F. Woods.

3rd Class.—F. Adlington, George Barnes, L. Benjamin, D. Binns, R. Binns, R. Cave, S. Cerrone, N. Cunningham, A. Crawford, A. Fordy, F. Gelder, P. Gavin, E. Heuchan, A. Lyon, D. Meredith, E. Newton, N. Newton, A. Oakley, L. O'Neill, V. Parker, N. J. Parton, F. Rennie, E. Revill, I. Rigg, J. Robson, E. Rogerson, K. Scott, K. Slater, W. Smith, R. Storey, L. Surtees, G. Thomas, J. Wright.

Age 10 years and under.

1st Class.—D. Anderson, S. Bartle, W. Bartle, J. Battle, E. Bell, N. Bell, M. Bennett, G. Birss, I. Brayshaw, Q. Brett, A. Clark, J. Crawford, R. Davis, R. Dix, J. Downey, F. Emerson, C. Fennell, A. Grimes, G. Hey, J. Huggins, N. Henderson, G. Jagger, J. Jobling, D. Kemp, H. Lyon, D. Lyon, M. Moss, V. Moss, A. Murray, V. Northam, D. Parker, A. Peart, J. Peart, M. Perkins, J. Pring, J. Redpath, D. Rice, H. Rogers, R. Rogers, J. Rogerson, Jean Rogerson, P. Scampton, E. Scott, T. Seymour, M. Simm, A. Smith, M. Snaith, J. Stirling, H. B. Vine, J. Vine, E. White, C. Woodhouse, M. Woodhouse, E. Young.

2nd Class.—J. Bell, N. Crudge, H. Davison, E. Douglas, I. Douglas, R. Dupon, E. Haines, J. Nixon, A. Thurston.

3rd Class.—D. Bell, R. Binns, P. Briggs, G. Bright, J. Butterwick, A. Carr, R. Davison, A. Hastie, D. Harrison, M. Marriott, L. Moore, R. Norris, E. Ratcliffe, V. Scott, W. Sharples, G. Thompson, E. Wheatley, W. Woodger.

Answers to June Questions.

1. Romans 5. Verses 6 and 8 written out.
2. Philip preached Christ unto them (Acts 8. 5).
3. The devils knew that Jesus was Christ (Luke 4. 41).
4. Whosoever believeth that Jesus is the Christ (1 John 5. 1).
5. Every one that nameth the Name of Christ (2 Timothy 2. 19).
6. Those who are reproached for the Name of Christ (1 Peter 4. 14).
7. The word "Christ" occurs eight times in Colossians 3.
8. Ephesians 2. 13 written out.
9. The liberty wherewith Christ hath made us free (Galatians 5. 1).
10. To be with Christ (Philippians 1. 23).

Whoso despiseth
the word shall be
destroyed : but he
that feareth the
commandment
shall
be rewarded.

Proverbs XIII. 13.

Short interesting articles containing the Gospel will be welcomed by the Editor :—

J. H. RUGG, 22, SHAFTESBURY STREET, STOCKTON-ON-TEES.

THE CENTRAL BIBLE TRUTH DEPOT, 5, Rose Street, Paternoster Square, London, E.C.4.

WESTERN BIBLE & TRACT DEPOT, 12 WATERLOO STREET, WESTON-SUPER-MARE. GOSPEL MESSENGER OFFICE, 2 & 3, BRISTOL PLACE EDINBURGH.

THE NORTHERN COUNTIES BIBLE & TRACT DEPOT, 19, NORTHUMBERLAND COURT, NEWCASTLE-ON-TYNE. BIBLE & TRACT DEPOT, 182, ELIZABETH STREET, SYDNEY, AUSTRALIA.

OUR CHILDREN

FORMERLY
WORDS OF WELCOME.



A USUALLY LOOKED FOR CALLER.

A GIFT—FOR WHOM?

THE postman came to the door; he carried a parcel in his hand.—*For whom was it?* The name and address on the parcel were so clearly written, there could be no mistake.

The postman handed it in, and it was given to the rightful owner. It was a beautiful gift, a present which brought happiness, help and blessing with it for the dear boy to whom it was sent. It was a *book* which told of God's love and the Saviour's grace.

The gift of God brings happiness, help and ETERNAL blessing with it—for whom? The postman's parcel had but one name on it. Plainly and clearly in the Bible we are told, "God so loved the world, that He gave His only begotten Son, that **WHOSOEVER BELIEVETH** in Him should not perish, but HAVE EVER-LASTING LIFE" (John iii. 16). Not just for one single person, but for "*whosoever believeth*"! Thank God for that golden word from the lips of Jesus Himself.

Again we read, "The *wages* of sin is death; but the *gift* of God is eternal life, through Jesus Christ our Lord" (Romans vi. 23). Men toil hard for wages. Sin is a hard master; and death claims its slaves,—death of the body, and the second death too,—existing for ever away from all that is holy and happy and glorious with our precious Saviour.

Receiving our Lord Jesus Christ, the Son of God, we receive "**THE GIFT OF GOD!**" The best Book of all, the Bible, the inspired Volume, tells us that that wonderful gift is for "*whosoever believeth*" on God's beloved Son; and how great is the blessing, the help and the happiness it brings!

H. J. V.



GRACE HORSLEY DARLING.

MOST of you will have heard of Grace Darling. The wonderful and heroic deed which made her name famous has woven a halo of romance around the Farne Islands. These islands consist of a group of wave-beaten rocks off the wild Northumberland coast near to Bamburgh. On the island farthest to seaward rises the tall red lighthouse called "Longstone," which was the early home of Grace Darling.

The incident which we are about to relate happened on the 7th of September, 1838. It was a wild and stormy night. The steamship *Forfarshire* bound from Hull to Dundee, was caught in the gale and wrecked on the Hawker Rocks. At daybreak the few survivors of the ill-fated ship were descried through the blinding surf and spray, but the lighthouse keeper—William Darling—brave man that he was—declared that it would be impossible to rescue them, for no boat could live in such a sea. Only his wife and youngest daughter were with him at the time—his son who assisted him in his duties had gone ashore on leave only the day before.

Grace, undaunted by the fear of almost certain death, entreated him to at least make one attempt, and together they set off in their small boat. The sequel justified her daring, for all the nine survivors were saved.

A very brief record of the wreck of the *Forfarshire* was entered in the lighthouse log-book, and very modestly it is recorded that—"Nine persons held on by the wreck and were rescued by the Darlings."

It soon became widely known that Grace was the heroine of the hour, and honours were heaped upon her by all. Her life was very short, however, for, when only 27 years of age, she passed away in 1842 as a result of a severe cold



LONGSTONE LIGHTHOUSE,

in which Grace Darling lived, and from which she rescued the crew of the *Forfarshire*.

caught in a rainstorm while driving home to Bamburgh from Alnwick Castle, where she had been bidden to visit the Duke and Duchess of Northumberland.

Deeds such as this thrill our hearts. As we stand and gaze upon the beautiful monument representing her recumbent effigy, which kind friends have erected in Bamburgh churchyard where she lies buried, one cannot but be filled with admiration for the brave girl. She counted not her life dear but went out into the storm to *SAVE*, and she did *SAVE*.

* * * *

Another tale we would tell. A tale which has thrilled many hearts and brought peace and comfort into many lives. It is a story you have often heard. So often, alas, that perhaps it has lost all its charm, and you listen to it just as an "oft-told tale." It is about the Lord Jesus Christ. Our position outside Christ is something like that of those wrecked sailors. Lost—without

hope—no power to save ourselves. It was because we were in such a condition that the Lord Jesus Christ left the glory above and came into this world.

There was no hope for any sinner unless the Son of God Himself should save him. He came to *SAVE*. "The Son of Man is not come to destroy men's lives, but to *save* them" (Luke ix. 56). "God sent not His Son into the world to condemn the world; but that the world through Him might be *saved*" (John iii. 17). He did not come to help us to save ourselves. No, He came Himself to be the Saviour and to save sinners. He *has* saved the

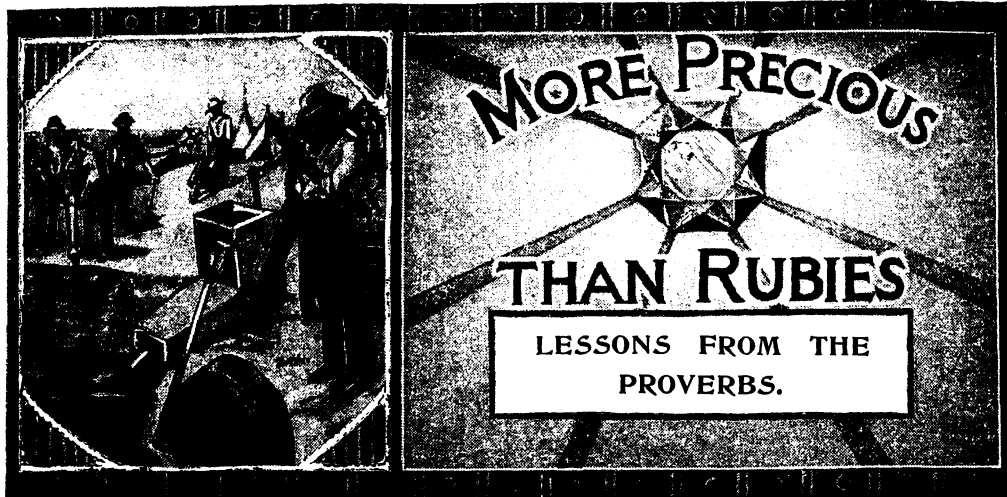
writer and many, many more. Has He *saved you*?

If He was to save us it was necessary that He should die. The claims of God must be met. God is holy and must judge sin. The Lord Jesus Christ came into the world, to Bethlehem's manger and afterwards to Calvary's cross, there to bear the judgment which was due to us on account of our sins. Through the work of the Lord Jesus on the cross we can be saved to-day, every one of us.

Men and women and boys and girls are perishing. They need a message of salvation, and this comes through the gospel. The marvel is that so many refuse to accept it and prefer to risk the shipwreck of their souls.

"Christ Jesus came into the world to save sinners" (1 Timothy i. 15). Sinners will be saved. Will *you* be amongst them? Only trust Him—He will save you. Let Him save you *NOW*!

C. S. R.



IX.

ASLEEP IN HARVEST.

MANY of you are fortunate enough to live in the country, whilst others have spent summer holidays there, and have seen the cornfields, wheat, barley, and oats, being reaped and carried away for winter use.

Again, this year, God has kept the faithful promise He gave to Noah more than 4000 years ago (see Genesis viii. 22), and in His love and mercy has given us the harvest.

Now, will you pick up your Bible (of course, you have one close at hand), and turn to Proverbs x. 5 and xxiv. 30-34. These verses will tell you that King Solomon was one day walking through the harvest fields in his country, watching the busy reapers gathering in the golden grain, and the gleaners following to pick up such stray droppings as they could. He noticed one field over-ripe, but no one was reaping it. Adjoining this neglected field was a vineyard which also showed neglect. Instead of carefully tended vines, with great clusters of

luscious grapes, everything was in a tangle. Thorns and thistles smothered the vines, and the stone wall was broken down so that the beasts of the field, and "little foxes," had devoured what fruit there had been.

On inquiry as to who owned this wasted ground, the King was told that it belonged to a man who never did anything that he could leave undone; that he was too lazy and slothful even to set others to work, and would rather sleep in harvest than stir himself to secure fruitful results from his land. Whereupon King Solomon said: "I looked upon it, and received instruction." As we have noticed before, he was wise enough to be willing to be taught further.

Are you wondering how any farmer could be so foolish as to waste his chances of a good harvest? True, it was tremendous folly, but "by others' faults wise men correct their own," and Solomon's warning has a message for us. Our life is the "field" that God has entrusted to us, and He looks to us to use the opportunities He has given us of learning, and then doing, what is good and true; and, above all, to let the Lord

Jesus have control, so that His Holy Spirit may bring forth the beautiful fruit Paul tells us of in Galatians v. 22-23.

Let us see to it that we are "wise" and not sleeping in harvest.

E. A.



MAN PROPOSES—GOD DISPOSES.

WHEN George Whitefield, the great evangelist, went about preaching the Gospel, there was a bugler in the army who was determined to oppose the message. Hearing that this messenger of Christ was coming to the place where his regiment was stationed, he made his plans. When the evangelist was due to begin his campaign, there stood the bugler in the forefront of the great crowd ready to blow his bugle in the preacher's face—and so drown the message.

The meeting began, but when the time came for George Whitefield to speak, the bugler's arms were so firmly pinned to his sides by the pressure of the dense crowd surrounding him, that he could not raise his bugle to his lips; he was therefore compelled to stand and listen to the message of redeeming love, of full and free salvation for all, through the blood of Christ on the Cross.

The love of God shone into his heart, the hardness melted away, the antagonism was changed to repentance, and he went away rejoicing in the knowledge that the Lord was *his* Saviour.

Is He *yours*?

Have you given your heart to the Lord?

"Believe on the Lord Jesus Christ and thou shalt be saved" (Acts xvi. 31).

"There is joy in the presence of the angels of God over one sinner that repenteth" (Luke xv. 10).

A. M. W.

"IT'S ME, JESUS."

A LITTLE girl, who attended a gospel meeting in the South of London, sent in a request to the preacher, "A little girl here to-night desires to be prayed for that she may be saved."

After the preacher had earnestly and simply told out the way of life, he read the little girl's request in the hearing of those present. One, who offered prayer for her, in asking God to save her, said, "We do not know who the little girl is, or where she is, but Thou knowest."

At the close of the prayer, a faint trembling voice was heard at the far end of the hall, saying, "It's me, Jesus, and I'm here."

In her simplicity, she feared she might not be seen, or that she might be missed, and so anxious was the dear child to be saved, that she could not restrain her cry, "It's me, Jesus."

Many hearts were moved at the child's earnest appeal, and willing helpers gathered round her to tell her of Jesus, the Lamb of God, the Saviour of sinful men.

There are thousands who are missing this very blessing from opposite reasons. If you lovingly speak to them on the question of their sins, and the importance of getting right with God, they immediately endeavour to lose themselves in a crowd so as to avoid the personal bearing of this very personal question. "Oh, yes, *we are ALL* sinners," say they, with some sort of satisfaction. Do you not see? This is an endeavour to avoid personal dealing.

When it says in the Word of God, "Every one of us shall give account of himself to God" (Romans xiv. 12), how all-embracing it is, and yet how discriminating! It is—not "*all of us*,"—but "*EVERY* one of us."

No one ever got God's blessing by saying, "We have all sinned"—that is too many at a time. You may go in a crowd, but it must be for each individually to confess with repentance, "*I have sinned.*" The prodigal did not say, "We are all sinners down in that far country"—but, "*Father, I have sinned.*"

Next time you hear those lovely words, "Christ Jesus came into the world to *save sinners*," just say from a repentant heart, "That's me, Jesus, I'm here." The hymn puts it in the same way:

*"Christ is the Saviour of sinners,
Christ is the Saviour for me."*

The first line gives us the general, the second line the personal aspect. So we read, "Him that cometh to Me I will in no wise cast out" (John vi. 37). Young friend, are you hiding yourself in the crowd, or are you taking up the matter individually and personally?

A. C.



LISTENING IN!

MANY boys and girls know what it is to "listen in" on the wireless, and remember the thrill they got on hearing a voice, or maybe some music, for the first time from the ether. But what a *very wonderful* thrill little Samuel must have received when he realized that the Voice calling, calling to him, as he lay on his couch in the temple in the silent watches of the night, was God's calling from Heaven (see 1 Samuel iii. 1-14) and telling him what was about to happen to Eli, the aged priest, and his house. A little further on (verses 19 and 20) we read that Samuel grew, and the Lord was with him, and he was established to be His prophet.

Now, children, there is a still small voice speaking to YOUR heart; it is the voice of the tender Shepherd pleading

to you to let Him in. He is knocking with His pierced hand at your heart's door—the hand that was nailed to that cruel cross of wood, when He died to put away our sins, *yours and mine*. Will you listen to His pleadings?

"Behold Me standing at the door,
And hear Me pleading ever more; |
Say, weary heart, oppress with sin,
May I come in? may I come in?"

Let Him in NOW, dear young ones, and, like Samuel, devote your lives to His service.

A. E.



RULES FOR SCRIPTURE SEARCHERS.

1. Searchers 10 years and under do 6 questions. Age 11 up to 13 do 8 questions. Age 14 and over answer all the questions.
2. Only a reference Bible to be used, no concordance, no outside help.
3. Write out each answer and give chapter and verse where found.
4. Put your name and address and age *this year* on the first lines of your paper.
5. Address envelope—"Scripture Searching," Central Bible Truth Depot, 5, Rose Street, London, E.C.4. Mark in left-hand corner, "Educational Exercise." Do not stick down, but tuck in flap, put on $\frac{1}{2}$ d. stamp if not over 2 oz., and post to reach by end of month. Answers from abroad may be sent after, but by *letter post*.

Scripture Searching.

Rewards will be given in each class at the end of the half-year. Only ONE prize will be given to any one successful Searcher in the current year.

A certificate will be given to any Searcher who is in 1st Class for the half-year. Two certificates gained consecutively will win a prize.

Questions for September, 1931.

1. "The Lord is my Shepherd." Where is this well-known Scripture found?
2. Who is the "Good Shepherd"? (John 10.)
3. "As a shepherd . . . dark day." Find the verse where these words occur and write it out. (Ezekiel 34.)
4. Who is the "Great Shepherd"? (Hebrews 13.)
5. Write out a verse which mentions "shepherds" in Jeremiah 23.
6. What were they returned unto? (1 Peter 2.)
7. Why were they troubled? (Zechariah 10.)
8. "And other sheep . . . one Shepherd." Find the verse where these words occur and write it out. (John 10.)
9. "Shepherd of Israel." Find the verse where these words occur and write it out. (Psalm 80.)
10. What will happen when the Chief Shepherd shall appear? (1 Peter 5.)

DEAR YOUNG FRIENDS,—

I am sorry so many gave the wrong answers to questions 6 and 8, and as perhaps these were a little harder than usual, I will make allowances at the end of the year, so that some of those whose names are in Second Class will have extra marks given them.

Your loving friend, E. M. A.

July Searchers.

Age 14 years and over.

- 1st Class.**—A. Anderson, M. Arnes, A. Barnbrook, B. Borill, M. Brewis, D. Butler, N. Butler, A. Cheetham, B. Cheetham, B. Clark, P. Cutting, K. Deakin, B. Farrell, J. W. Ferguson, M. Ferguson, N. Ferrow, I. French, B. Frisby, J. Gatenby, M. Gelder, C. Green, D. Hanson, E. Henderson, D. Holstead, W. Hope, E. Jenkins, Evelyn Jenkins, M. Jobling, D. Lawson, W. Lovelock, M. McNair, C. Merritt, L. Moore, A. Morgan, K. McArd, A. Oakley, A. Reynolds, F. Rogerson, A. Rose, M. Rose, E. Rugg, H. Rugg, O. Sales, M. Slater, B. Smith, M. Smith, V. Smith, Violet Smith, F. Stephenson, O. Stevenson, E. Swain, O. Taylor, F. West, L. Wetton, P. White, A. Wilkinson, M. Wood, A. Wright, D. Young.
- 2nd Class.**—L. Bell, S. Cooper, A. Davies, V. Howitt, K. Munro, D. Rose, R. Seaton.
- 3rd Class.**—J. Anderson, S. Corbat, W. Heap, D. Hoyle, E. Hoyle, M. Middleton, F. Mitchell, F. Parr, B. Proud, N. Rixson.

Age 11 up to 13 years.

- 1st Class.**—D. Addison, M. Alcock, D. Amos, E. Amos, D. Anderson, N. Anderson, Margaret Anderson, R.

- Anderson, L. Ashmore, S. Bagshaw, T. Bagshaw, G. Barnes, W. Barnes, O. Baxter, E. Bennett, D. Binns, E. Bullock, J. Burley, D. Carswell, E. Carswell, W. Carter, E. Cave, M. Collins, M. Crowe, D. Crudge, M. Davidson, L. Davis, C. Deakin, F. Dentith, I. Dick, M. England, M. Farrell, J. O. Ferguson, W. Ferguson, F. Gelder, I. Griffiths, K. Guest, E. Glide, H. Harrison, M. Hedley, E. Henderson, R. Hollands, R. Horton, D. Jobling, A. Jones, F. Jordan, D. Kirkup, B. Lincoln, N. Lowrie, A. Lyon, P. Maitland, D. McArthur, J. McCulloch, D. McNair, S. Melling, F. Metcalf, A. Munro, B. Murray, N. Nelson, A. Newton, E. Newton, G. Nixon, B. Northam, D. Oakley, G. Perkins, J. Pring, H. Proud, F. Rennie, I. Rigg, H. Rising, M. Rogers, H. Ross, M. Ross, D. Rugg, Jessie Rugg, John Rugg, R. Safhill, E. Scott, L. Scott, B. Smith, J. Smith, M. Spencer, M. Stephenson, J. Stirling, K. Swain, W. Taylor, W. Thurston, G. Thompson, C. Thornhill, A. Tilton, J. Winn, I. Winship, J. Wright, G. Young.]
- 2nd Class.**—L. Benjamin, E. Butterwick, J. Birss, J. Corrigan, A. Denton, E. Dockerty, A. Evans, A. Grimes, J. Haney, A. Hanson, I. Hartshorn, N. Heaps, I. Holdcroft, L. Jameson, D. Quigley, G. Rogerson, L. Ryder, A. Tilton, E. Trinder.
- 3rd Class.**—M. Anderson, F. Beadle, F. Benfield, L. Brown, M. Calvert, I. Challinor, G. Challinor, E. Coates, N. Cunningham, E. Darby, G. Dryden, M. Dryden, V. Flynn, D. Hall, R. Holden, F. Jones, B. Kemp, M. King, S. Larter, G. Lightfoot, W. Morton, P. Oliver, L. O'Neil, D. Rennie, W. Smith, E. Stibbins, L. Surtees, W. Thorley, V. Thrower, A. Tyreman, R. Whitfield, S. Whitfield, H. Young.

Age 10 years and under.

- 1st Class.**—A. Bailey, S. Bartle, W. Bartle, J. Battle, N. Bell, M. Bennett, G. Birss, I. Brayshaw, H. Brooks, P. Briggs, G. Bright, M. Bunn, B. Burt, J. Crawford, N. Crudge, J. Davidson, H. Davison, R. Davison, P. Dockerty, I. Douglas, F. Emerson, J. Fell, O. Fennell, V. Ford, F. Frisby, F. Grimes, D. Harrison, J. Harvey, E. Haste, G. Hey, P. Hogg, J. Huggins, J. Jobling, E. Jones, D. Kemp, N. Lyon, D. Lyon, J. Middleton, E. Moorcroft, M. Moss, V. Moss, J. Nixon, O. Oldman, J. Redpath, M. Rennie, R. Rogers, J. Rogerson, Jas. Rogerson, Jean Rogerson, F. Scampton, E. Scott, T. Seymour, M. Simm, A. Smith, M. Snaith, G. Stevens, E. Turner, H. Vine, J. Vine, E. White, O. Woodhouse, M. Woodhouse, V. Wright, J. Young.
- 2nd Class.**—D. Bell, E. Bell, J. Bell, G. Bolton, J. Butterwick, A. Clark, R. Davis, W. Debbage, E. Douglas, J. Jeffrey, L. Moore, A. Murray, V. Northam, M. Perkins, D. Rice, J. Straughan, A. Thurston.
- 3rd Class.**—A. Atkin, M. Carter, J. Downey, W. Flynn, D. Gill, R. Green, M. Houghton, A. Hall, M. Harrison, E. Kettle, A. Kirkwood, M. Latham, L. Riley, M. Scott, J. Stirling, J. Studholme, M. Trinder, E. Williams.

Answers to July Questions.

1. Matthew 23. verses 8 and 10 written out.
2. "He that waiteth on his master." (Proverbs 27. 18.)
3. "Master, I will follow Thee whithersoever Thou goest." (Matthew 8. 19.)
4. "Send me away unto my master." (Genesis 24. 54.)
5. John 13. 13 written out.
6. Israel. (1 Kings 22. 17.)
7. "The Master is come and calleth for thee." (John 11. 28.)
8. "Send me away that I may go to my master." (Genesis 24. 56.)
9. 2 Timothy 2. 21 written out.
10. "A faithful messenger." (Proverbs 25. 13.)

There is a way
which seemeth
right unto a
man, but the end
thereof are the
ways of death.

Proverbs XIV. 12.

Short interesting articles containing the Gospel will be welcomed by the Editor :—
J. H. RUGG, 22, SHAFTESBURY STREET, STOCKTON-ON-TEES.

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OUR CHILDREN

FORMERLY
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WAITING FOR WORK.



THE SEA AND WHAT IT TEACHES.

YOU will no doubt have seen the sea some time in your life. I wonder what your thoughts were when you first saw that large expanse of water, stretching as far as the eye can reach, and yet rippling in, in small waves at your feet. I know one little girl who thought the sea was far too big for her to paddle in; she was sure it would come right over her, but with a little persuasion, one warm day, she found how lovely it was to feel the cool waves over her feet, and after that she always enjoyed being near the sea.

Now there are a lot of lessons we can learn from the sea. Some who read these lines might have their home near the sea, and I am sure will have seen it both stormy and calm; but it all speaks of our Saviour's wondrous love.

At the place where I live we had a very stormy sea a few weeks ago. One could only see huge billows, and white foam blown very high with the wind and rain. The sea looked so angry that one could imagine she would sweep all before her, but when it reached its appointed height, it slowly went back again, leaving the sand upon the seashore.

We read in Jeremiah v. 22 that the Lord has "placed the sand for the bound of the sea, by a perpetual decree, that it cannot pass it; and though the waves thereof toss themselves, yet can they not prevail; though they roar, yet can they not pass over it"; so, when we see the mighty ocean in rough weather we can trust in God's goodness, for "He maketh the storm a calm, so that the waves thereof are still" (Psalm cvii. 29).

You will have read of the time when Jesus was asleep in the ship and the sea was boisterous (or rough), so that the waves covered the sides of the ship, making the disciples afraid and leading

them to cry, "Lord, save us; we perish." Then the Lord arose, rebuked the winds and the sea, and there was a great calm (Matthew viii. 24-27).

Now, if you turn to Jonah, 1st chapter, you will read of Jonah disobeying God's word, and trying to get away from the presence of the Lord; how he took ship to go to another place contrary to the Lord's commandment, and how the sea raged, until they had to cast Jonah into the sea, then the sea ceased her raging.

Does this not teach us, dear children, that wherever we are, we cannot get away from God? God is everywhere, whether on land or sea, in stormy weather or calm days, and He wants you not to try to get away from Him like Jonah, but to come to Him, and ask Him to save you by washing your sins away in the precious blood of Christ; for those who trust in *that* blood, for the remission of their sins, He has said He will "cast all their sins into the depths of the sea" (Micah vii. 19), to be remembered no more (Hebrews viii. 12).

Now, dear boys and girls, the sea can never wash your sins away and make you clean enough for God's presence. Let me repeat, there is only *one* way, and that is by trusting in the precious blood of Jesus, which was shed on Calvary for you.

When you look across the sea and out on the great ocean, how wide, and how vast; yet it is not to be compared with the greatness of the love of Jesus, which led Him to give His life on Calvary, "that whosoever believeth in Him should not perish, but have everlasting life."

The Saviour's love is so deep and so strong towards us, that many waters cannot quench it, neither can the floods drown it. It is an ETERNAL love; so, as we view the sea and ocean, may they remind us of the greatness of His love toward us, and may we never cease to thank Him for it.

A. S.

"THOSE THAT SEEK ME EARLY . . ."

(PROVERBS viii. 17.)

HOW many words does my heading contain, boys and girls? "Five," you all say at once. Well, I hope that we shall find something very precious from these five words.

"But," I think one bright boy is saying, "your heading is not complete, something must be added to it." This is quite correct and later on we shall finish the quotation from God's Word.

Now let us start with our five words. Let us first think *who is speaking*. If you read right through the 8th chapter of the Book of Proverbs I think you will find that Wisdom is speaking. Perhaps you think it funny to say that, but you will understand when I say that wisdom stands for the Lord Jesus Christ. So really *He* is speaking in this chapter, and surely we must give heed to what He is saying.

I wonder *what* the Lord Jesus is speaking about? Is it not about people seeking Him? I have a friend who loves the sea very much indeed; he is *seeking* a career as a sailor; he would not be happy without the sea, so he is going to lead a sailor's life. Boys and girls, the Lord Jesus came down here to die for sinners. He came to *seek* the lost (Luke xix. 10). People love Him in return; and seek Him to be with them all through their lives for they would not be happy without Him.

Well, what kind of people are invited to seek Him? Black, brown, red, yellow, white, rich, poor, young, old, learned, unlearned, great, small. All these kinds of people are included in that one word—**THOSE**. So the Lord Jesus is saying something about *anyone* who is looking for Him—*anyone* and *everyone* who wants

Him very much, who cannot be happy without Him.

Now, as our bright laddie said, our heading is not complete, so we must finish it. Think, boys and girls! It is the Lord Jesus who is speaking about people seeking Him; and He does not make any difference in these people. Now what is He saying? "Those that seek Me *early shall find Me*." Isn't that a wonderful ending?

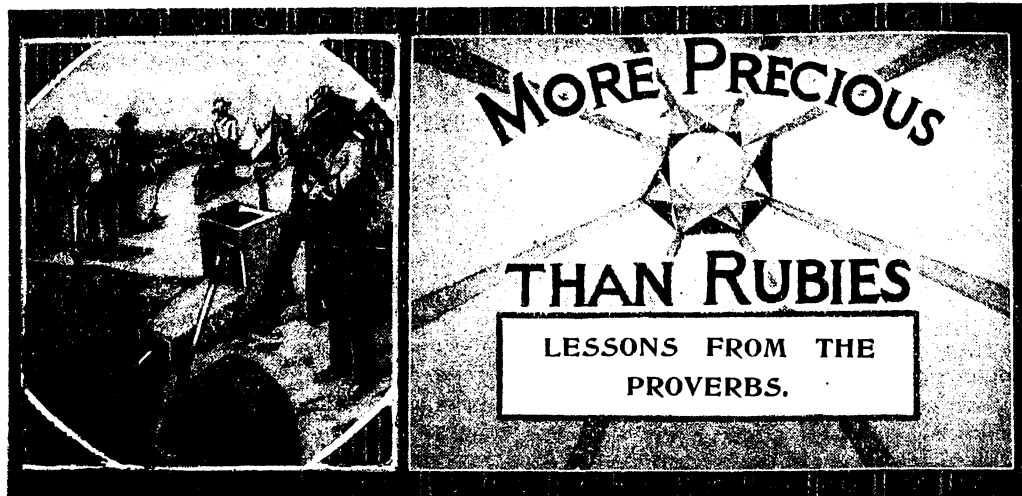
Don't you think my friend would be unhappy if he could not go to sea? Indeed he would, and would not those who are looking for the Lord Jesus be sad if they did not find Him? Most certainly they would. But here the Lord Jesus says that whoever seeks Him *will* find Him. What good news for those who need—and know they need—a Saviour!

There is one word that we have left out in our little talk and it is this—**EARLY**. Yes, it is those that seek the Lord Jesus **EARLY** who find Him. What does that mean? Why, as soon as you hear of His great love for you make haste and seek His grace.

Boys and girls, do not wait until you grow up; who can tell whether you will live so long? Seek the Lord Jesus in your early days, for without Him we shall never be truly happy; we shall never lead good lives; we shall never reach the glory of heaven, for He says: "I am the Way . . . no man cometh unto the Father but by Me" (John xiv. 6). That is why it is so necessary that *all* should seek Him. So, boys and girls, do not put off coming to the Lord Jesus, but, remembering that He has said: "**THOSE THAT SEEK ME EARLY SHALL FIND ME**," seek Him **NOW**.

J. C.





X.

WHOSO keepeth his mouth and his tongue, keepeth his soul from troubles" (Proverbs xxi. 23).

A wise and good man, named Matthew Henry, who lived in England in the reign of King Charles II and who wrote a great commentary on the Bible, says of this verse, "Keep thy heart, and that will keep thy tongue from sin: keep thy tongue and that will keep thy heart from trouble." By watchfulness over our lips we may prevent much trouble for ourselves and others.

God's Word has a very great deal to say about the tongue, both in the Old and New Testaments; and King Solomon had more to say about it than about any other single subject. More than one verse in every six throughout the thirty-one chapters in the Book of Proverbs is concerned with the lips and how we use them. "Perverse [or crooked] lips put far from thee" is bidden us in chapter iv. 24. A twisted and misshapen mouth would be considered very ugly, and a great calamity; but God

reckons the shape of our mouth by the sort of words that come out of it; and many pretty lips are crooked in His sight because they pout in bad temper, and quarrel, and say unkind words. Then "lying lips" are named in chapter xii. 22. Lips that do not always speak what is true are "abomination" to our holy God.

The Apostle James, in his Epistle (chapters i. and ii.) gives sound advice. "Be swift to hear—slow to speak," or as an old English proverb puts it, "Think twice before you speak once." He says further, that just as a bridle is put on a horse to drive it in the right direction, and a helm is used to direct the course of a ship, so our tongue must be controlled by a power stronger than our own, even by the Spirit of our Lord Jesus Christ ruling within us.

Long years before King Solomon spoke his words of wisdom, the Children of Israel were journeying through the wilderness to the Promised Land. They were coming near to the end of their forty years' journey. The Land was almost in sight, but instead of singing praises to God for all His wonderful

goodness to them all along the way, they broke out in angry passion against Moses and Aaron (Numbers xx.) because the water supply failed. Moses and Aaron turned from them, and fell on their faces before the Lord in earnest entreaty for His help again. In response, God told Moses to take his rod and *speak* to the rock in the sight of the people, and water would come.

Poor Moses was so wearied with the murmurings of the people to whom God had been so gracious, that he "spake unadvisedly with his lips" (Psalm cvi. 33), and against God's command he *smote* the rock twice. In a hasty moment, he (of whom it is said that he was "very meek, above all the men which were upon the face of the earth," Numbers xii. 3) let his tongue fly, and his hand disobeyed God. For this he suffered sore punishment; the sin keeping him out of the Promised Land.

When people are provoking, we are all in danger of saying things for which we are sorry later. Shall we not learn David's prayer (Psalm cxli. 3) and ask God to help us to remember it?

"Set a watch, O Lord, before my mouth: keep the door of my lips."

E. A.

* * *

PRAYING FOR FORGIVENESS.

A LITTLE lad of seven years old said to his father, "Father, I'm praying every night for the forgiveness of my sins."

The father replied, "I'm very glad to hear it, but you do not need to pray for the forgiveness of your sins, for God is offering you their forgiveness. It is good and right that you should feel

the burden of your sins, or else you would not wish to have them forgiven."

The father said no more. His son was young, and he wished God to work in his heart. But some time after he said, "Charlie, are you still praying for the forgiveness of your sins?"

"Yes, father," the boy replied.

"Remember God is offering you forgiveness. Why pray, why not accept God's offer?" replied the father, but said no more.

Some time after, he again asked the same question, received the same answer, and made the same remark that God was offering forgiveness.

Then the father had some special meetings in a hall he hired. One night after the meeting was over, father and son were collecting the hymn sheets, when the father said, "Charlie, are you still asking God to forgive you your sins?"

"No, father," said the boy.

"How is that?" enquired the father.

"Well," said Charlie, "last Sunday night when you were preaching, I trusted the Lord Jesus, and He *has* saved me."

How glad and thankful the father was to hear this. Sixteen years have rolled by, and the boy of seven is now a man of twenty-three, and preaching the Gospel himself.

I wonder what the father said that night that made Charlie trust the Lord. Perhaps he quoted that beautiful verse, "Believe on the Lord Jesus Christ, and thou shalt be **SAVED**" (Acts xvi. 31). Perhaps he asked the question, what must you do to be saved? and gave the answer, "Believe on the Lord Jesus Christ"; and if you believe on the Lord Jesus Christ, what are you? Why, **SAVED**. *All the sins forgiven*; and all by believing on the Lord Jesus Christ, because He took the sinner's place on the cross, "suffered for sins, the Just

for the unjust, that He might bring us to God" (1 Peter iii. 18).

Now what about praying for forgiveness? I was at a Sunday School treat lately and had the privilege of presenting the prizes to the boys and girls who had earned them by good behaviour and regular attendance.

When I offered the books, how astonished I should have been if the boys and girls had kept asking (praying) for them, for asking is praying. I could understand their asking *once*, but if I said, "Why, I am offering you this book," and they asked again, I should consider it strange conduct indeed.

Now is God offering you forgiveness? He is. "God so loved the world, that He gave His only begotten Son, that WHOSOEVER [that includes you] believeth in Him should not perish, but have everlasting life" (John iii. 16). Why not take God's offer? Take it now, and thank Him for His great gift.

A. J. P.



VERA'S SAVIOUR.

VERA had come to the sea-side for a holiday. One day, whilst playing in the water, she got out too far, and was taken off her feet. She was fast drifting out to sea, when screams went up from the beach; and people quickly gathered round. Two lads, who were bathing near by, did their best to reach her, but in vain.

A boy of 10 stood on the beach, watching. He could swim, and had learned one method of life-saving. Into the sea he plunged, fully dressed, and struck out to the rescue. The girl sank, but rose again. She was about to go under the second time, when by the mercy of God

the boy reached her, and, seizing her in the way he had learned at school, brought her safely to the shore.

You are glad to read that both saviour and saved one got safe to land; but the Saviour who left His home in Heaven, to save you and me, had to die that shameful cruel death on Calvary, the record of which you will find in Matthew xxvii.

Are you one of His saved ones? Can you say from your heart, "I am

* Saved through the blood of Jesus,
Perfect and only plea;
Nought else avails for sinners,
Nought else avails for me'?"

If not, trust that *precious blood* now and Jesus will save you.

C. M. W.



RULES FOR SCRIPTURE SEARCHERS.

1. Searchers 10 years and under do 6 questions. Age 11 up to 13 do 8 questions. Age 14 and over answer all the questions.

2. Only a reference Bible to be used, no concordance, no outside help.

3. Write out each answer and give chapter and verse where found.

4. Put your name and address and age *this year* on the first lines of your paper.

5. Address envelope—"Scripture Searching," Central Bible Truth Depot, 5, Rose Street, London, E.C.4. Mark in left-hand corner, "Educational Exercise." Do not stick down, but tuck in flap, put on $\frac{1}{4}$ d. stamp if not over 2 oz., and post to reach by end of month. Answers from abroad may be sent after, but by *letter post*.

Scripture Searching.

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Questions for October, 1931.

Subject—Friend.

1. Who was called the Friend of God? (James 2.)
2. "A man . . . a brother." Find the verse where these words occur and write it out (Proverbs 18.).
3. Who was Jesus a Friend of? (Matthew 11.)
4. "My friends." Find the verse where these words occur and write it out (Zechariah 13.).
5. "My friends." Write out the verse where these words occur in John 15.
6. "My friend." Write out the verse where these words occur in Song of Solomon 5.
7. What did the Lord Jesus say about "greater love" in John 15.?
8. What is said about the wounds of a friend? (Proverbs 27.)
9. What did Jesus answer the man who prayed that He might be with him? (Mark 5.)
10. What happened when Job prayed for his friends? (Job 42.)

DEAR YOUNG FRIENDS,—

I am sorry there are several Searchers' papers not in for August. If it is because you have been on holiday, your answers can be sent in now and marks will be entered as usual.

A paper has come from "Enfield," Sunderland Road, with no name. Will Julia Mason try and write her answers in ink.

It has been very encouraging to read the answers on the Subject of Reproach, and I am sending eight little booklets instead of six to the following:—Elsie White, Kathleen Deakin, Caroline Ling, Margaret Smith, Mary Smelt, Chrissie Taylor, Bessie Clark, Nellie Nelson.

Your loving friend,
E. M. A.

August Searchers.

Age 14 years and over.

1st Class.—N. Anderson, M. Armes, A. Barnbrook, E. Bell, B. Borrill, E. Buidon, D. Butler, N. Butler, B. Clark, A. Davies, K. Deakin, L. Ellis, B. Farrell, J. W. Ferguson, M. Forse, J. Gatenby, M. Gelder, O. Green, E. Henderson, D. Holstead, W. Hope, V. Howitt, E. Jenkins, Elsie Jenkins, M. Jobling, D. Lawson, O. Ling, J. Mason, K. McARD, M. McNair, O. Merritt, F. Mitchell, A. Morgan,

A. Oakley, N. Ranger, L. Richardson, A. Rose, D. Rose, M. Rose, E. Rugg, A. H. Rugg, C. Sales, I. Sales, R. Senton, M. Smelt, B. Smith, M. Smith, Vera Smith, Violet Smith, F. Stephenson, O. Stephenson, E. Swain, C. Taylor, E. Ward, F. West, P. White, M. Wood, A. Wright.
2nd Class.—J. Anderson, M. Brewis, A. Cheetham, W. Lovelock, A. Reynolds.
3rd Class.—E. Newton, E. Scott, J. Sutton, S. Woolford.

Age 11 up to 13 years.

1st Class.—D. Amos, E. Amos, D. Anderson, R. Anderson, L. Ashmore, S. Bagshaw, G. Barnes, Gladys Barnes, F. Beadle, E. Bell, F. Benfield, K. Bennett, R. Binns, J. C. Biras, E. Bullock, J. Burley, G. Burton, M. Calvert, D. Carswell, E. Carswell, E. Cave, R. Cave, B. Cheetham, M. Collins, J. Corrigan, E. Crowe, D. Crudge, E. Darby, C. Deakin, P. Dentith, I. Dick, E. Dryden, M. Dryden, R. Dupen, M. England, E. Falconer, M. Farrell, J. C. Ferguson, W. G. Ferguson, P. Gelder, A. Grimes, K. Gurat, J. Haney, N. Heaps, M. Hedley, G. Holdcroft, P. Hobbs, R. Horton, P. Hutton, L. Jameson, D. Jobling, L. Johnson, A. Jones, F. Jordan, M. King, D. Kirkup, B. Lincoln, A. J. Lyon, P. Maitland, D. McArthur, J. McCulloch, D. McNair, F. Metcalf, A. Munro, B. Murray, N. Nelson, G. Nixon, B. Northam, D. Oakley, V. Parker, G. Perkins, J. Pring, H. Rising, M. Rogers, R. Rogers, E. Rogerson, V. Rose, H. Ross, M. Ross, D. Rugg, Jessie Rugg, John Rugg, L. Ryder, J. Smith, M. Spencer, J. Stirling, M. Stephenson, R. Storey, K. Swain, W. Taylor, S. Threlfall, V. Thrower, W. Thurston, E. Trinder, M. Walker, R. Whitfield, S. Whitfield, J. Winn, I. Winship, C. Woodhouse, H. Young.

2nd Class.—W. Barnes, C. Baxter, L. Davis, C. Smith, E. Stubbs, G. Thompson, G. Young.

3rd Class.—D. Edwards, A. Newton, D. Quigley, B. Smith.

Age 10 years and under.

1st Class.—T. Bagshaw, J. Battle, D. Bell, J. Bell, N. Bell, M. Bennett, G. Birss, K. Blazey, D. Bolton, G. Bolton, I. Brayshaw, P. Briggs, M. Bunn, S. Cerrone, A. Clark, P. Clark, M. Colsford, J. Crawford, N. Crudge, H. Davison, R. Davison, E. Douglas, I. Douglas, J. Downey, F. Emerson, C. Fennell, P. Grimes, E. Hoyle, J. Huggins, C. Jackson, J. Jeffrey, J. Jobling, E. Jones, M. Latham, D. Lyon, H. Lyon, M. Moss, A. Murray, J. Nixon, V. Northam, E. Pearson, A. Peart, J. Peart, M. Perkins, J. Redpath, L. Riley, J. Rogerson, D. Rose, F. Scampton, V. Scott, T. Seymour, M. Simm, M. Snaith, G. Stevens, J. Stirling, J. Studholme, M. Trinder, E. Turner, A. Tyreman, H. Vine, J. Vine, E. White, M. Woodhouse, J. Young.

2nd Class.—A. Bailey, R. Binns, E. Haste, P. Hogg, V. Moss, D. Rice, E. Scott, A. Smith, M. Thackray.

3rd Class.—D. Barham, M. Brown, A. Edwards, E. Martin, R. Marton.

Answers to August Questions.

1. Jeremiah 31. 13, written out.
2. John 14. 16, written out.
3. Noah's name means "Comfort" (Genesis 5. 29).
4. Six times.
5. The Comforter (John 14. 26).
6. Psalm 71. 21, written out.
7. Be of good comfort (2 Corinthians 13. 11).
8. His brethren (Genesis 50. 21).
9. They shall be comforted (Matthew 5. 4).
10. With good words and comfortable words (Zechariah 1. 13).

The sacrifice
of the wicked is
an abomination
to the Lord: but
the prayer of
the upright is
His delight.

Proverbs XV. 8.

Short interesting articles containing the Gospel will be welcomed by the Editor:—

J. H. RUGG, 22, SHAFTESBURY STREET, STOCKTON-ON-TEES.

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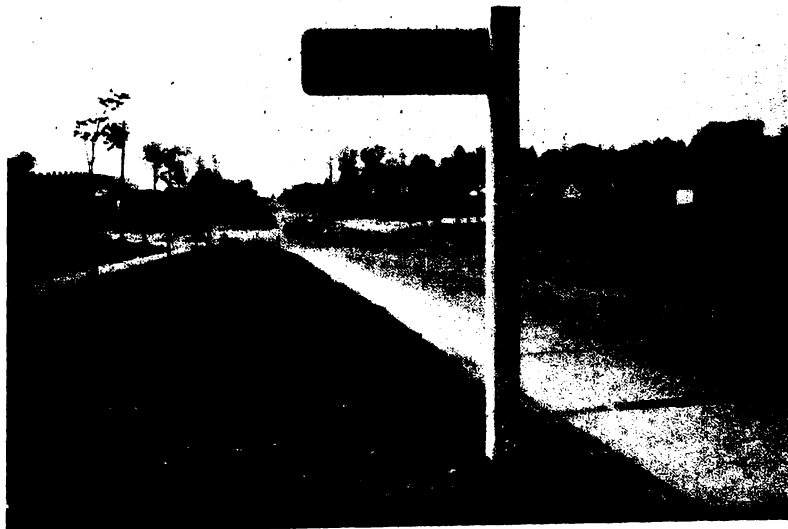
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OUR CHILDREN

FORMERLY
WORDS OF WELCOME.



"CHILDREN, CROSS HERE."



"CHILDREN, CROSS HERE."

THIS notice appears on one of the new roads near London. A few yards before the notice shown in the picture there is another: "Beware of children." It is a warning to motorists.

Young people to-day are glad they are living at a time when so much is done for the boys and girls of our land, and when so much thought is bestowed upon their care and education.

But the words on the post have a message for us about Higher Things; for life is like a road which we all have to cross, and we are all in danger of accident and disaster. There is good reason why children are urged to cross the road at the spot indicated; and, so far as the road of life is concerned, every reader of this magazine knows that it is the Bible that is like a finger-post pointing out to us the way of safety. The Bible is the

"Lamp for the feet that in byways have wandered,
Guide for the youth that would otherwise fall."

The Word of God tells us about ourselves and of our danger, and points out to us the Lord Jesus, the WAY to safety. You have for several years been doing *addition* of sins, and you cannot take one away.

"How many children say,
'I'd like to go to heaven,'
Yet never think that they
Must have their sins forgiven."

You will remember that John the Baptist was like a finger-post pointing out the Lord Jesus, when he said: "Behold the Lamb of God, which taketh away the sin of the world." Yes, Christ alone can do *subtraction* of sins, and nothing will please Him more than to take away your sins the moment you receive Him.

Have you seen your danger? Have you looked to where the finger-post of

the Bible points? Have you started crossing the road of life at the only safe place? If so, then you will be glad to be a living sign-post to others who are in danger of losing their souls on the highway of life.

E. A—S.

* * *

HOW GOD SPEAKS.

THE voice of God:—

In Hebrews, chapter i. verses 1 and 2, we read:—

"GOD, who at sundry times and in divers manners, spake in time past unto the fathers by the prophets, hath in these last days spoken unto us by His Son, whom He hath appointed Heir of all things, by whom also He made the worlds."

This is God's last word to sinful man, who has disobeyed Him all along the line. We read in the Old Testament, how, in His tender love, God sought to reason with man; for instance, Isaiah i. 18 reads: "Come now, and let us reason together, saith the Lord: Though your sins be as scarlet, they shall be as white as snow." Think of it! The great omnipotent God, Creator of Heaven and Earth, stooping to His lowly creatures in such gracious condescension. Let us reason it out, talk it over together! What wonderful, tender, fatherly love!

Then, last of all, He sent His only Son, the darling of His heart, who was with Him from the far-off ages of eternity. This was God's last, greatest gesture, to bring disobedient man to Himself, and what did men do? *They crucified Him*, the Holy spotless Son of God, and on that cruel cross He bore the heavy load of all our sins, heaped upon His sinless Head, thus opening up a new and living way to bring us near to God, if we only repent and turn to the Lord for forgiveness.

The silence of God:—

God is now silent! God is waiting! In His long-suffering grace—"not willing

that any should perish, but that all should come to repentance"—*God is waiting for you, dear reader, to repent!*

But God will not be silent for ever, when once His wonderful patience is exhausted. In Isaiah xiii. 9 we read: "Behold, the day of the Lord cometh, cruel both with wrath and fierce anger, to lay the land desolate: and He shall destroy the sinners thereof out of it."

The Vengeance and Wrath of God:—

Then in 2 Thessalonians i. 7-9, "And to you who are troubled rest with us, when the Lord Jesus shall be revealed from Heaven with His mighty angels. In flaming fire taking vengeance on them that know not God, and obey not the gospel of our Lord Jesus Christ: Who shall be punished with everlasting destruction from the presence of the Lord, and from the glory of His power."

Think of the awful solemnity of that occasion! Oh! dear reader, turn to God while it is yet His day of Grace. Accept the gift He offers—Eternal Life to all who believe on the Son; and so escape the wrath of God abiding on you (John iii. 36).

A. E.



THE AMERICAN PIG.

"**W**ALK in, ladies and gentlemen, and see the great American pig." These were the words of the showman in a London circus some years ago, and a young man with his curiosity aroused, paid his penny, and entered the tent.

Sure enough, there was the marvellous pig, well scrubbed, and with a blue ribbon around his neck, looking very un-piglike. At the command of his master, he would pick out letters from the alphabet, and put them together to spell "g-o-o-d p-i-g." He would walk on his hind legs, and shake hands with all who wished.

Of course, he excited the interest and admiration of all, and no one could deny that he was a good, well-behaved, intelligent creature. But in spite of his culture, and attractive appearance, he was nothing more nor less than a pig. A better-class pig, but, after all, nothing more than a well-behaved, intelligent pig!

By this, we may learn a lesson. The notion that culture, education and respectability are all that we need for happiness, present and eternal, is shallow, silly, and dangerous. There are many who think that the reading of a few books, from which they gain a smattering of knowledge and science, has put them beyond the need of regeneration and redemption. There are many, too, that think that refinement, geniality, courtesy and a cultivation of the better desires will put them on a much higher plane before God than the uneducated and vulgar!

A little reflection should teach us all that any amount of culture and refinement cannot change the nature. The refined and educated pig still remained a pig. "Can the Ethiopian change his skin, or the leopard his spots?" (Jeremiah xiii. 23). A tame leopard is a leopard still, however docile he may become. The nature is unchanged.

"Ye must be born again" were the words spoken by the Lord to a cultivated, refined, religious man. The very cream of society as well as the low-born and disreputable need cleansing by the blood of Christ. No amount of respectability or religiousness can possibly remove the need of regeneration and redemption. Born in sin with a fallen nature and a heart at enmity to God—His grace alone can meet the sinner's need, and the work of Christ alone can atone for our guilt and bring us to God in righteousness. "There is none other Name under heaven given among men whereby we must be saved." Won't you trust Him NOW?

J. W. H. N.



MORE PRECIOUS THAN RUBIES

LESSONS FROM THE
PROVERBS.

XI.

SAY not thou, I will recompense [or pay back] evil; wait on the Lord, and He shall save [or defend] thee" (Proverbs xx. 22).

Have you ever heard a boy or girl say, "You wait till I catch you! I'll pay you out!" Perhaps you have sometimes said it yourself!

Our proverb for this month is the Wise King's advice on this very matter. If any one treats us unkindly, we must not please ourselves with the thought that sometime or other we shall have an opportunity of being quits with him. Moreover, we must never say that we will do a thing in which we cannot ask God to help us; and we cannot ask Him to help us to be revengeful, can we? Paul tells us (Romans xii. 19-21) the true Christian way of treating an enemy. Pay him back *by kindness*.

In the life story of King David there are several occasions in which he referred his foes to God, and asked *Him* to deal with them; and very probably Solomon learned, as a boy, from his father, the

wisdom he has passed on to us in this Proverb. When David was growing an old man, his son Absalom revolted from him; and gathering around him an army of foolish followers, he seized the throne and was proclaimed king.

David, heartbroken at his son's ungrateful conduct, fled from his royal palace, accompanied by a number of his faithful soldier-friends. He loved his son too dearly to attempt to fight him; and, too, he did not wish his beloved city, Jerusalem, which he had greatly beautified with fine buildings, to be sacked and spoilt by a siege.

So away he went, over the hills and through the country, to a safe hiding place. The news had spread before him. We read (2 Samuel xvi. 1, 2) that he was met by kind friends who had brought two asses laden with food and summer fruit, to refresh and strengthen the tired and hungry fugitives.

Before they had gone much farther, they were met again, but not this time by kindness. A man named Shimei shouted loudly and rudely after him, at the same time throwing stones and dust at the weary old monarch.

A brave captain, named Abishai, indignant at such treatment of his royal master, said, "Let me go over and take off his head." But David said: "Let him alone. . . . The Lord will look upon my affliction," and He did. In Shimei's further history (1 Kings ii. 36-46) we find he had his punishment.

In previous years when Saul was reigning, before David came to the throne, we find the same magnanimous conduct on David's part. Saul was fiercely jealous of him, and having driven him from his presence at court by throwing a javelin at him, he was hunting him up and down the mountains, with 3000 men. Read the stories in 1 Samuel xxiv. 1-12 and xxvi., and you will see how truly David set the Lord always before him (Psalm xvi. 8).

Boys and girls, let God have the rule in your hearts and lives. Bring *every* thing to Him in prayer, and He will never disappoint you. E. A.

* * *

JACK CRAWFORD, HERO OF THE BATTLE OF CAMPERDOWN.

THE centenary of the death of Jack Crawford, Sunderland's Naval Hero, occurs this month.

The battle of Camperdown was fought on October 11th, 1797, when Admiral Duncan strongly resisted the determined efforts of the Dutch and obtained a decisive victory for the British. During the battle several times the colours of the "*Venerable*" (Admiral Duncan's flagship) had been shot away and as often replaced. At last, part of the mast came crashing on deck with the white ensign attached. The Admiral snatched the flag from the spar and handed it to Jack Crawford to be replaced. Armed with a marline-spike as a hammer, Jack climbed the rigging as bullets tore away the shrouds, nailed the colours to the

main-top-gallant mast and slid down to the deck again.

A very daring feat and one which required great courage, but Jack was not the one to shirk duty. Exposed to the open fire of the enemy's guns, he did not, however, escape scathless, for he was shot through the cheek.

Jack was born in Sunderland, on March 22nd, 1775, and when cholera broke out in that town he was one of the earliest victims in November, 1831.

Now, this little incident reminds me of the verse of a well-known hymn:—

"Stand up, stand up for Jesus,
Ye soldiers of the cross;
Lift high His royal banner,
It must not suffer loss."

Life is a fight, and often a hard one, and we need courage to-day—courage to nail our colours to the mast—to testify to whom we belong. It might be very difficult at times, but one thing the Lord looks for is the confession of His name from our lips and our lives.

We get a picture of two very courageous men in Numbers, chapters xiii and xiv. Moses sent twelve men to spy out the land of Canaan. When these men returned, ten of them gave an evil report, and when the people of Israel heard this they broke out into murmuring and rebellion. Caleb and Joshua, however, stood up in the face of this terrible opposition. It was a severe test for them. It would have been easy for these two young men to have joined with the other ten, but they were not turned aside. They took their stand on the Lord's side and nailed the standard to the mast. They gave a bold and faithful testimony—they were full of confidence because they believed God. "The Lord is with us" (Numbers xiv. 9). This was the secret of their courage. They simply took God at His word. Some people are always looking at themselves and their own circumstances and



JACK CRAWFORD.

difficulties, and so have no joy and often give way to murmuring and unbelief.

The people would not listen to these two men—Caleb and Joshua are interrupted by loud and angry cries, and they are threatened by a shower of stones. God intervenes, however, and saves His servants. Caleb and Joshua stood boldly on the Lord's side, and they had their reward. Of all the great nation of Israel that left Egypt only two men entered the promised land—Caleb and Joshua.

You, too, dear Christian boys and girls, will have your reward if you let it be known that you belong to Christ—

you will not be disappointed. You will have to go against the stream and your faith will be put to the test. We have, however, as a certainty the precious promises of God that there is a crown and a kingdom and everlasting joy for those who follow fully the Lord Jesus Christ.

In a critical moment in the history of the children of Israel when the people had got away from God and had set up a golden calf to worship, we read of Moses taking his stand at the entrance to the camp and crying aloud—"Who is on the Lord's side?" This same question is forced upon us to-day—young as well as old—we *must* take sides. There are only two sides. You belong either to the Lord Jesus Christ or to Satan.

Who is on the Lord's side? This question demands an immediate answer. If you are not on the Lord's side you are on Satan's side—the side of bondage, fear and unhappiness. You may step on to the Lord's side to-day and find rest, peace, and joy by putting your trust in Him Who died for you.

C. S. R.

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3. Write out each answer and give chapter and verse where found.
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Questions for November, 1931.

Subject—Priest.

1. Who was Melchizedek? (Gen. 14.)
2. How many times does the word "priest" occur in Hebrews 7?
3. Who shall make an atonement for them? (Lev. 4.)
4. "And every priest . . . right hand of God." Write out both verses where these words occur. (Heb. 10.)
5. What shall the faithful priest do? (1 Sam. 2.)
6. Who is our great high priest? (Heb. 4.)
7. What did the priest say? (1 Sam. 14.)
8. "Unto Him . . . Amen." Write out the passages where these words occur. (Rev. 1.)
9. Write out the two verses in Psalm 132. which speak about the priests' clothes.
10. What two words are used to describe the priesthood in 1 Peter 2?

DEAR YOUNG FRIENDS,—

I am glad to see so many names again this month. Those who sent August papers in late have all been given their marks. C. Deakin left out one reference. L. Ayres, M. Brown and W. Mortson must say where answers are found. L. O'Neill must do eight questions. A neat paper has come from 60A, White Lane, Chapeltown, with no name.

To whom does question 10 refer? Will those over 14 put the answer to this at the bottom of their next paper?

Your loving friend,
E. M. A.

September Searchers.

Age 14 years and over.

1st Class.—N. Anderson, M. Armes, J. Ballantyne, A. Barnbrook, B. Borrill, O. Borrill, E. Bradley, M. Brewis, D. Butler, N. Butler, A. Cheetham, B. Clark, P. Cutting, A. Davies, K. Deakin, L. Ellis, B. Farrell, J. W. Ferguson, M. Ferguson, N. Ferrow, W. Forrest, B. Frisby, J. Gatenby, M. Gelder, C. Green, D. Hanson, E. Henderson, W. Hope, V. Howitt, E. Jenkins, D. Lawson, C. Ling, W. Lovelock, K. McCard, M. McNair, C. Merritt, E. Midwood, F. Mitchell, E. Newton, A. Oakley, A. Phillips, A. Reynolds, L. Richardson, A. Rose, D. Rose, M. Rose, E. Rugg, A. H. Rugg, I. Sales, M. Slater, M. Smelt, R. Smith, M. Smith, V. Smith, Violet Smith, F. Stephenson, O. Stephenson, E. Swain, C. Taylor, E. Ward, F. West, P. White, M. Wood, A. Wright.

2nd Class.—D. Hartshorn, D. Holstead, M. Jobling, B. Proud, R. Seaton.

3rd Class.—N. Rixson.

Age 11 up to 13 years.

1st Class.—D. Amos, D. Anderson, R. Anderson, L. Ashmore, S. Bagshaw, T. Bagshaw, G. Barnes, W. Barnes, C. Baxter, R. Bell, C. Bennett, E. Bullock, M. Calvert, D. Carswell, E. Cave, R. Cave, B. Cheetham, M. Collins, J. Corrigan, M. Crowe, D. Crudge, E. Darby, M. Davidson, I. Dick, M. Dryden, R. Dupen, H. Empson, M. Fairfoul, E. Falconer, M. Farrell, J. C. Ferguson, V. Flynn, A. Garbutt, H. Garside, F. Gelder, E. Glide, F. Green, A. Grimes, K. Guest, D. Hall, J. Haney, A. Hanson, N. Heaps, E. H. Henderson, G. Holdcroft, R. Holden, D. Hopper, R. Horton, J. Humphries, F. Huntley, L. Jameson, D. Jobling, N. Johnson, A. Jones, F. Jordan, D. Kirkup, A. Lyon, P. Maitland, D. McArthur, B. Mcavoy, D. McNair, F. Metcalf, L. Middleton, A. Munro, B. Murray, N. Nelson, A. Newton, G. Nixon, B. Northam, D. Oakley, N. Parker, G. Perkins, D. Quigley, I. Rigg, M. Rogers, R. Rogers, G. Rogerson, V. Rose, H. Ross, M. Ross, D. Rugg, Jessie Rugg, John Rugg, E. Scott, L. Scott, I. Smelt, B. Smith, J. Smith, M. Stephenson, E. Stibbins, K. Swain, W. Taylor, N. Thackray, C. Thornhill, V. Thrower, W. Thurston, H. Tomkinson, E. Trinder, M. Walker, R. Whitfield, S. Whitfield, I. Winship, C. Woodhouse, G. Young, H. Young.

2nd Class.—E. Amos, F. Beadle, D. Binns, G. Carswell, L. Davis, C. Deakin, W. G. Ferguson, B. Lincoln, J. Stirling, J. Wright.

3rd Class.—L. Ayres, D. Edwards, R. Frisby, I. Hartshorn, N. Johnson, S. Larter, H. Lumley, W. Mortson, L. O'Neill, I. Porteous, G. Thompson, E. Williams.

Age 10 years and under.

1st Class.—M. Askham, S. Bartle, W. Bartle, J. Battle, E. Bell, M. Bell, N. Bell, V. Bell, M. Bennett, R. Binns, G. Bolton, M. Bosomworth, I. Braysshaw, P. Briggs, J. Buckman, D. Butterwick, J. Butterwick, J. Crawford, N. Crudge, J. Davidson, H. Davison, P. Dockerty, R. Dockerty, E. Douglas, I. Douglas, J. Downey, F. Emerson, P. Empson, E. Fell, W. Flynn, F. Grimes, E. Haste, P. Hogg, D. Hoyle, E. Hoyle, J. Huggins, E. Huntley, C. Jackson, J. Jobling, E. Jones, M. Latham, M. Leeson, D. Lyon, B. Lyon, G. Midwood, F. Moorcroft, A. Murray, J. Nixon, V. Northam, O. Oldman, M. Perkins, J. Redpath, D. Rice, J. Rogerson, Jean Rogerson, D. Rose, E. Scott, V. Scott, T. Seymour, A. Smith, M. Snaith, G. Stevens, E. Stocks, M. Thackray, M. Trinder, H. Turner, H. Vine, J. Vine, F. Walton, E. White, M. Woodhouse, S. Worton, J. Young.

2nd Class.—M. Bunn, R. Carruthers, F. Frisby, D. Glendinning, D. Harrison, C. Henry, D. Kemp, M. Moes, V. Moss, J. Shreeve, J. Stirling.

3rd Class.—A. Bailey, D. Barham, M. Brown, B. Cnpper, W. Debbage, A. Dickburn, A. Edwards, W. Glendinning, M. Houghton, J. Peart, W. Smith.

Answers to September Questions.

1. Psalm 28. 1.
2. The Lord Jesus (John 10. 11 or 14).
3. Ezekiel 34. 12, written out.
4. The Lord Jesus (Heb. 13. 20).
5. Jeremiah 23. 4, written out.
6. The Shepherd and Bishop of their souls (1 Pet. 2. 25).
7. Because there was no Shepherd (Zech. 10. 2).
8. John 10. 16, written out.
9. Psalm 80. 1, written out.
10. Ye shall receive a crown of glory that fadeth not away (1 Pet. 5. 4).

The way of the
wicked is an
abomination unto
the Lord: but He
loveth him that
followeth after
righteousness.

Proverbs XV. 9.

Short interesting articles containing the Gospel will be welcomed by the Editor:—
J. H. RUGG, 22, SHAFTESBURY STREET, STOCKTON-ON-TEES.

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OUR CHILDREN

FORMERLY
WORDS OF WELCOME.



"SAVED AND FREE."

SAVED AND SET FREE.

WE heard a thud at the window ! A quick glance showed that a bird in full flight had struck the glass ; and the feathers flying about plainly told that it was seriously injured. It fell like a stone to the ground ; it was a beautiful thrush.

On looking down from the window we could see that the bird was stunned. It stood up, but its head slowly bowed till its beak touched the earth. There it remained helpless, without strength to fly in freedom, while danger was near, an enemy that would quickly devour it if opportunity were given.

Fortunately for the thrush a kind saviour saw it first. Fortunately, too, it was helpless, and could not escape from the one who hastened to take it into safety ; cared for near a warm fire it soon recovered. But its enemy was watching, and stealthily lingered close by, hoping to seize its prey. When the one who had saved it took the thrush outside to set it free, the watchful cat sprang forward, but the happy bird flew up toward the blue sky beyond its reach. **IT WAS SAVED AND FREE.**

It was a good thing for us that **THE SAVIOUR, OUR LORD JESUS CHRIST, THE SON OF GOD**, saw our need ; and “ when we were yet without strength,” in due time He died to save us. We were helpless and could not save ourselves. Eternal woe in the lake of fire would have been our portion, for we all have sinned against God ; but Christ died for us, and rose again, that we might have life eternal. Through Him, those who believe are righteously saved and set free. Our Saviour, who died for our sins, and rose again, is now our living, loving Lord, enthroned in heaven. He is crowned with glory and honour at God’s right hand above.

The dark enemy of our souls gathered up his forces against Jesus, when He was going to suffer for our salvation ; and Jesus said to the men who came against Him, “ This is your hour, and *the power of darkness* ” (Luke xxii. 53). Oh ! what sufferings were His ! Sufferings of anticipation ; sufferings from men ; sufferings from Satan ; sufferings when forsaken of God upon the cross, that we might not be forsaken. Yet, He bore all in love for sinners like ourselves. “ God commendeth His love toward us, in that, while we were yet sinners, Christ died for us ” (Romans v. 8). But He arose from among the dead a victorious Saviour, setting free all those who trust in Him, having defeated “ him that had the power of death, that is, the devil ” (Hebrews ii. 14). It was thus Jesus secured our deliverance. What a Saviour is ours ! He did not just reach out His all-powerful hand and save us ; He suffered and died for us, blessed be His Name.

Writing to some who believed on Him, Paul said : “ Giving thanks unto **THE FATHER**, which **HATH** made us meet to be partakers of the inheritance of the saints in light : Who **HATH** delivered us from *the power of darkness*, and **HATH** translated us into the kingdom of His dear Son : In whom we **HAVE** redemption through His blood, even the forgiveness of sins : Who is **THE IMAGE OF THE INVISIBLE GOD** ” (Colossians i. 12-15).

How happily the *haths* and the *have* of this Scripture stand out before our faith, and how gladly our praise and thanksgiving rise up to our **GOD AND FATHER**, through Him who has provided such a perfect salvation, and freedom for us.

“ Sing, my soul ! He lovèd thee,
Jesus gave Himself for me.”

H. J. V.

THE BOOK OF LIFE.

A STORY is told that the late Dean Stanley, when leaving Westminster Abbey one evening, found two soldiers about to look round the building. With great courtesy he showed them round, explaining to them the various monuments and inscriptions relating to the great men of the nation and their great deeds. When the soldiers, much impressed with what they had seen and heard, were about to leave, the Dean said to them, "Now, boys, you may never do anything to warrant your names being placed here, but there is one book in which you may have your names placed now, and that is the Lamb's Book of Life, which is the greatest honour accorded to men."

Salvation does not depend upon any degree of fame we may attain to in this world, neither does it depend upon our names being inscribed upon any record here. No! the vital question is, "Is your name recorded in heaven?"

Listen to the testimony of the Word of God—

"And I saw the dead, small and great, stand before God; and the books were opened: and another book was opened, which is the book of life: and the dead were judged out of those things which were written in the books, according to their works. And whosever was not found written in the BOOK OF LIFE was cast into the lake of fire" (Revelation xx. 12 and 15).

"And He carried me away in the Spirit to a great and high mountain, and shewed me that great city, the holy Jerusalem, descending out of heaven from God. And there shall in no wise enter into it any thing that defileth, neither whatsoever worketh abomination, or maketh a lie: but they which are written in the LAMB'S BOOK OF LIFE" (Revelation xxi. 10 and 27).

See to it, dear boys and girls, that you get your names in the Lamb's Book of Life. How is it possible? By faith in the Lord Jesus Christ. No good can result from efforts made apart from faith in the Lord Jesus. However honest and sincere you may be, you will certainly fail in your endeavours, if you do not come in God's way.

Take from God what He so freely offers in the Gospel and trust Jesus as your Saviour and your name will be put into that book which God calls "The Book of Life."

C. S. R.



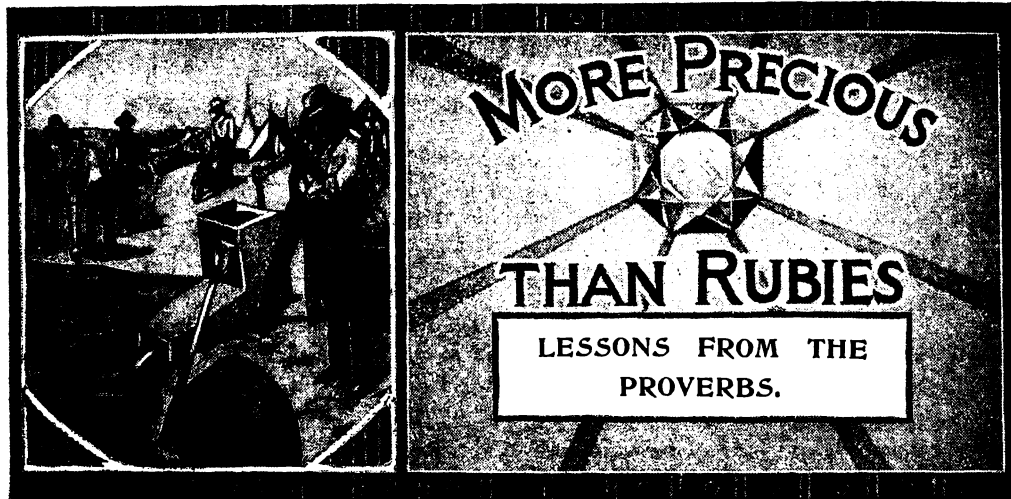
WHAT IS THE TIME?

A BOY'S merry face peers round the door. "What is the time, please?" he asks. The answer is given, and Jack runs off, assuring himself there is plenty of time. "Oh, there's plenty of time," is an answer that is often given when the Saviour calls; but is there? Remember, "Now is the accepted time, now is the day of salvation." Yes, *just now*, as you read this the Saviour is calling you; will you not come to Him, and put your trust in Him, saying as the prodigal of old, "I have sinned."

He loves you, why turn from His love? Do not put it off saying there is plenty of time, but:—

"Come now to Jesus, come now to Jesus;
Come and thy sins all confess.
Come now to Jesus, come now to Jesus,
He is still waiting to bless."

K. E. D.



XII.

HE that despiseth the word shall be destroyed: but he that feareth the commandment shall be rewarded" (Proverbs xiii. 13).

Those who choose to please themselves rather than God, will in the end find very great sorrow and loss. But those who are afraid of grieving God and who earnestly try to do what His Word shows them is right, will find true happiness in this life, and a bright reward in the life to come.

There are many examples of this in the Bible.

In the story of the Prophet Jeremiah is one such record. Jerusalem was being besieged by a powerful foe. King Nebuchadnezzar had come from Babylon with his armies and his engines of war and was encamped outside the city walls. For nearly four years the siege went on, until the Jews were compelled by famine and sickness to surrender. During this time, Jeremiah had been giving messages from God to the people, warning them of what was coming if they would not listen and obey. At last the princes

were so angry with Jeremiah that they put him into prison, in a deep, dark dungeon, that had been a water cistern. The water had been used during the siege, and only mire remained. (Jeremiah xxxviii. 6-13). In this mire Jeremiah sank and was likely to die if it had not been for a friend of his, a black man named Ebed-melech, who held a high position in the palace.

He went to King Zedekiah, begging that Jeremiah might be saved. The king commanded him to take thirty men and strong ropes, and lift Jeremiah out of the dungeon. After this was done, the prophet again begged Zedekiah to listen to God's warning, so that he and his people might be saved. Sad to say, the king was stubborn and foolish, with the result that the mighty enemy broke into the city. Zedekiah was blinded, and taken, an unhappy captive, to a far distant land, where he died. (Jeremiah xxxix. 4-7). Ebed-melech, on the other hand, was preserved when all the other officers of the king were slain, because he had believed and obeyed God and had shown himself to be on the side of God and right (Jeremiah xxxix. 15-18); and

so it turned out quite true that, "He that despiseth the word shall be destroyed: but he that feareth the commandment shall be rewarded."

Boys and girls, never forget that "the Word of the Lord endureth for ever" (1 Peter i. 25), and that it means the same to-day, for us, as it meant in those by-gone ages.

E. A.

* * *

TWO RAINDROPS— TWO BOYS.

TWO little crystal raindrops, born in the same fleecy cloud high up in the heavens, quite ordinary and perfectly alike, one day left their place above and fell towards the earth. For quite a long distance they travelled together, and could they have talked, they might have said, "At last we have got our freedom; look what a beautiful world lies below us, where shall we go? What shall we do? How shall we spend our lives? The future all unknown lies before us; let us keep together always, and wherever we may be, let us be friends to one another."

Before they realized it they had arrived on the earth, and although they were as close to one another as they could possibly be, they got separated. It happened like this; one drop fell on one side of a pointed roof of a building, and the other drop fell on the other side, and of course, they each had to run down the sloping roof in quite opposite directions. The water spout carried the raindrops into different drains; the drains carried the raindrops into different streams; the streams emptied themselves into great rivers, and the rivers flowed into oceans, separated by a continent more than two thousand miles across.

Two little boys sitting together side by side in the same school, learning the same lessons, playing the same games, growing up together, talking over the future together, vowed always to be friends. They were quite ordinary boys, very much like those who may now be reading this Magazine, when, it seemed almost suddenly, something happened. They reached a point in their life's journey where two ways appeared and a decision had to be made. It all came about like this; they had been attending together some special services for young people, and there they heard the message of Salvation.

The story of Calvary, of the Saviour's great love in dying for them on the shameful tree, was told. It was a story they had often heard, but now it seemed to be such a personal matter that it called for a decision from them. It seemed as though behind the speaker's earnest pleading voice, was the voice of the Lord Jesus Himself bidding them follow Him, offering them Eternal Life, Forgiveness, Peace, and Joy, and yet on the other hand there seemed to be a voice from within them which said, "Not just yet—you're too young—plenty of time—wait till you're older—have a good time here and see life."

After the meeting our two young friends talked the matter over, and with one, the voice from within prevailed—it was really the voice of the great enemy (Satan) plucking away the seed of God's Word. "Then cometh the devil, and taketh away the Word out of their hearts, lest they should believe and be saved" (Luke viii. 12). With the other the voice of the Saviour prevailed; he could not resist the tender pleadings of divine love. A new joy filled his heart, a new life opened up before him. Henceforth he must follow and serve the One who had so loved him even unto death. It was the upward way, the narrow way

the path of life that ended in glory, that he now found he was treading with a light heart.

But his friend—what about his friend? Although pleaded with many times, he determined to go his own way—alas! a downward way. The pleasures of sin and the attractions of this evil world weighed with him and the two boys who had so long kept together parted, and from that day travelled exactly in opposite directions.

Unlike the two raindrops which could not help being parted, the two boys made their decision, one to go upwards—the other to go downwards. Years passed away and they lost sight of each other. One entered whole-heartedly into the service of his Lord and Master, and became a preacher of the Gospel on the Mission field, telling others of the joy he had found in the Saviour, and winning many jewels for the Redeemer's crown; at last entering into the presence of His Master, to hear the words, "Well done, good and faithful servant, enter thou into the joy of thy Lord."

The other entered the service of Satan, trod the broad, downward road, helped others, sad to say, in the same direction, lived a life of sin and died without God, without hope, and without Christ. What a sad end! and yet he might have been saved.

What about you, my dear young reader? Will you respond to the Saviour's call? **HE LOVES YOU.** Will you follow and serve Him? Do not refuse His tender pleading. Do not choose the downward path. He offers you pardon for your many sins. With Him is to be found rest of heart, peace of conscience, and fulness of joy; and pleasures for evermore are in His presence. Turn in simple faith, and say,

*"Just as I am—without one plea
But that Thy blood was shed for me,
And that Thou bidst me come to Thee—
O Lamb of God, I come"*

G. E. M.

A WORD IN SEASON.

[WONDER if any of my readers have noticed that verse in the eighth chapter of Jeremiah, "The harvest is past, the summer is ended, and we are not saved"?

Has the summer of 1931 passed away, leaving you still in your sins and away from Christ? God in His love and mercy is still lengthening out the day of His grace, not willing that you should perish in your sins, but that you might be saved.

Satan may whisper in your ear and tell you there is plenty of time, but do not listen to Satan's voice. God says: "Behold, *now* is the accepted time; behold, *now* is the day of salvation" (2 Corinthians vi. 2). Jesus died on Calvary's cross and shed His precious blood for your sins and mine, and "though they be red like crimson," He is able and willing to wash them all away.

Won't you trust Him as your Saviour while you are still young? He is *waiting* to save you. You would then be able to sing:—

"Happy day, happy day,
When Jesus washed my sins away."

I. H.

RULES FOR SCRIPTURE SEARCHERS.

1. Searchers 10 years and under do 6 questions. Age 11 up to 18 do 8 questions. Age 14 and over answer all the questions.
2. Only a reference Bible to be used, no concordance, no outside help.
3. Write out each answer and give chapter and verse where found.
4. Put your name and address and age *this year* on the first lines of your paper.
5. Address envelope—"Scripture Searching," Central Bible Truth Depot, 5, Rose Street, London, E.C.4. Mark in left-hand corner, "Educational Exercise." Do not stick down, but tuck in flap, put on $\frac{1}{2}$ d. stamp if not over 2 oz., and post to reach by end of month. Answers from abroad may be sent after, but by *letter post*.

Scripture Searching.

Rewards will be given in each class at the end of the half-year. Only ONE prize will be given to any one successful Searcher in the current year.

A certificate will be given to any Searcher who is in 1st Class for the half-year. Two certificates gained consecutively will win a prize.

Questions for December, 1931.

Subject—King.

1. What thing displeased Samuel, and what did he do? (1 Samuel 8.)
2. What did the multitude of disciples say when they praised God? (Luke 19.)
3. What is said about the potters? (1 Chronicles 4.)
4. When did Jesus depart again into a mountain alone? (John 6.)
5. Who is the King of glory? (Psalm 24.)
6. How many times is the word "King" mentioned in John 19?
7. "So shall . . . thou Him." Write out the verse where these words occur. (Psalm 45.)
8. What is the kingdom of heaven like unto? (Matthew 22.)
9. Who shall be king over all the earth? (Zechariah 14.)
10. "Which in His times." Finish this verse and write it out. (1 Timothy 6.)

DEAR YOUNG FRIENDS—I am sorry so many made a mistake over question 3 for August. Always read the *Chapter given* and you will find the answer there.

M. Montgomery, S. Larter, K. Hunt, E. Lees, and G. Rutherford must give references. H. Lyon, F. Dentith and A. Murray left out one reference.

I hope J. Jobling will soon be out of hospital. Papers may be done later and marks will be given as usual.

No papers for August were received from E. Henderson (Monkseaton) or N. Rixson. They may be done now and marks will be given. M. E. Ferguson is in first class for August. G. Lightfoot has marks for September.

I am very pleased to welcome the boys from Blyth Training School. Will they remember always to give chapter and verse. The Lord bless you all.

Your loving friend, E. M. A.

October Searchers.

Age 14 years and over.

1st Class.—N. Anderson, M. Arnes, B. Borrill, E. Bradley, M. Brawns, N. Butler, B. Clark, P. Cutting, A. Davies, K. Deakin, B. Farrell, J. W. Ferguson, M. Ferguson, B. Frisby, J. Gutenby, M. Gelder, C. Green, D. Hanson, E. Henderson, D. Holstead, W. Hope, V. Howitt, M. James, E. Jenkins, M. Jobling, D. Lawson, K. McCard, M. McNair, E. Midwood, F. Mitchell, A. Oakley, J. Paterson, A. Rose, D. Rose, M. Rose, E. Rugg, A. H. Rugg, I. Sales, R. Seaton, M. Smelt, B. Smith, M. Smith, V. Smith, F. Stephenson, O. Stevenson, E. Swain, C. Taylor, E. Ward, F. West, P. White, M. Wood, A. Wright.

2nd Class.—D. Butler, N. Ferrow.

3rd Class.—A. Barnbrook, J. Cotterill, J. Delgarno,

W. Forrest, W. Hinchcliffe, A. Hind, A. Kitchen, C. Lawton, T. Maxwell, A. Munro, G. Nash, T. Pitcairn, J. Purvis, W. Reeve, L. Richardson, N. Rixson, G. Roberts, F. Rochford, H. Sutton, W. Swann, D. Turley, H. Wild.

Age 11 up to 13 years.

1st Class.—D. Amos, F. Amos, D. Anderson, R. Anderson, C. Baxter, R. Bell, K. Bennett, D. Binns, E. Bullock, M. Calvert, E. Cave, M. Collins, M. Crowe, D. Crudge, M. Davidson, C. Deakin, I. Dick, E. Dockerty, M. Dryden, R. Dupen, H. Empson, E. Falconer, M. Farrell, W. G. Ferguson, J. O. Ferguson, V. Flynn, A. Garbutt, H. Garside, F. Gelder, E. Glide, D. Green, A. Grimes, K. Guest, D. Hall, J. Haney, I. Hartsborn, N. Heaps, D. Higgin, G. Holdercroft, R. Horton, J. Humphries, L. Jameson, D. Jobling, N. Johnson, A. Jones, V. Jones, F. Jordan, M. King, G. Lightfoot, B. Lincoln, A. Lyon, D. McArthur, J. McCulloch, D. McNair, P. Maitland, F. Metcalf, L. Middleton, A. Munro, B. Murray, N. Nelson, A. Newton, G. Nixon, B. Northam, D. Oakley, G. Perkins, I. Porteous, J. Pring, I. Rigg, E. Robinson, M. Rogers, R. Rogers, G. Rogerson, H. Ross, M. Ross, D. Rugg, J. Rugg, John Rugg, E. Scott, I. Smelt, B. Smith, J. Smith, M. Spencer, E. Stibbins, J. Stirling, M. Stephenson, R. Storey, K. Swain, W. Taylor, T. Teasdale, V. Thrower, W. Thurston, E. Trinder, M. Walker, R. Whitfield, S. Whitfield, I. Winship, C. Woodhouse, J. Wright, G. Young.

2nd Class.—L. Ashmore, W. Barnes, J. C. Birss, J. Corrigan, F. Dentith, M. Fairfoul, E. H. Henderson, R. McAvoy, V. Rose.

3rd Class.—S. Bagshaw, F. Beadle, A. Bootman, M. England, R. Harrison, D. Hopper, S. Larter, H. Lumley, G. Rutherford, J. Shaw, G. Thompson, R. White, H. Young.

Age 10 years and under.

1st Class.—T. Bagshaw, S. Bartle, W. Bartle, J. Battle, J. Bell, M. Bell, N. Bell, V. Bell, M. Bennett, G. Birss, G. Bolton, I. Braysshaw, P. Briggs, G. Bright, M. Bunn, D. Butterwick, R. Carruthers, A. Clark, J. Crawford, N. Crudge, H. Davison, R. Davison, E. Douglas, I. Douglas, J. Downey, D. Elliott, F. Emerson, E. Empson, P. Empson, E. Fell, W. Flynn, F. Frisby, J. Fulbrook, E. Haste, J. Hind, D. Hoyle, E. Hoyle, J. Huggins, P. Hunt, C. Jackson, E. Jagger, M. Johnston, E. Jones, F. Kemsley, D. Lyon, G. Midwood, E. Moorcroft, M. Moss, J. Nixon, V. Northam, O. Oldman, A. Peart, M. Perkins, J. Redpath, D. Rice, J. Rogerson, Jean Rogerson, D. Rose, F. Scampton, E. Scott, V. Scott, T. Seymour, J. Shreeve, M. Simm, A. Smith, M. Snaith, G. Stevens, A. Stirling, E. Stocks, M. Trinder, E. Turner, A. Tyreman, H. Vine, J. Vine, F. Walton, E. White, M. Woodhouse.

2nd Class.—A. Bailey, E. Bell, D. Bolton, N. Bosomworth, F. Grimes, D. Harrison, M. Latham, M. Leeson, H. Lyon, A. Murray, C. White, S. Worton.

3rd Class.—M. Brown, M. Burns, M. Clayton, E. Dunning, E. Graham, C. Henry, K. Hunt, A. Kirkwood, E. Lees, W. Montgomery, A. O'Brien, V. Powell, J. Young.

Answers to October Questions.

1. Abraham (James 2. 23).
2. Proverbs 18. 24 written out.
3. A friend of publicans and sinners (Matthew 11. 19).
4. Zechariah 13. 6 written out.
5. John 15. 14 written out.
6. Song of Solomon 5. 16 written out.
7. John 15. 13 written out.
8. Faithful are the wounds of a friend (Proverbs 27. 6).
9. Go home to thy friends and tell them how great things the Lord hath done for thee and hath had compassion on thee (Mark 5. 19).
10. The Lord turned the captivity of Job when he prayed for his friends (Job 42. 10).

The thoughts of
the wicked are
an abomination
to the Lord:
but the words of
the pure are
pleasant words.

Proverbs XV. 26.

We heartily thank our friends who have contributed to our pages during the year now drawing to a close, and also those who have distributed the Magazine amongst young people in this and other countries.

Short interesting articles containing the Gospel will be welcomed by the Editor :—

J. H. RUGG, 22, SHAFTESBURY STREET, STOCKTON-ON-TEES.

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